English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the Name of Allah, the Most Gracious, the Most Merciful

Preface

Praise be to Allah, and mercy and blessings be upon Allah's Messenger! To proceed:

All praise is due to Allah! By Allah's Help, the twenty-fifth volume of the book entitled "A Miscellaneous Compilation of Fatwas and Articles" by the respectable Shaykh, `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah confer mercy upon him, has been completed. This volume is about the book of Hadith.

However, due to the great elaboration of our Shaykh in this field, it was better to issue this book in two separate volumes (25-26).

Volume (25) is arranged according to the manner of Sahih Muslim (may Allah be merciful with him).

Volume (26) consists of three subjects put in the following order:

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1- Book of Adhkar and Supplications

2- Book of Da`if (weak) Hadiths

3- Book of Mawdu` Hadiths (fabricated Hadiths)

We supplicate to Allah (Exalted be He) to forgive our Shaykh and place him in His spacious Paradise and help everyone work for His Religion and make His Word the uppermost! May Allah's Peace be upon our Prophet Muhammad, his family and Companions!

The director of compilation and arrangement of the book

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Book on Hadith and its sciences

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1- Status of Sunnah
in Islam and as a source of legislation

Praise be to Allah, the Lord of all the Worlds. Peace and blessings be upon the master of all the messengers and those who follow his guidance until the Day of Resurrection.

This is an important research on the Sunnah (acts, sayings or approvals of the Prophet), the second source of legislation in Islam. It is obligatory to follow the Sunnah when it is authentically reported from the Messenger of Allah (peace be upon him). It is well-known by scholars that the Sunnah is the second source of Islam after the Book of Allah. It is the agreed-upon source after the Qur'an according to Ijma` (consensus of scholars). It is an independent legal evidence for all Muslims. Anyone who denies or claims the permissibility of departing from the Sunnah and uses the Qur'an as the only source of legislation has gone far astray, accordingly, they are guilty of major Kufr (disbelief that takes the Muslim out of Islam) and have apostatized from Islam. That is because in doing so they are belying Allah (Exalted be He) and His Messenger (peace be upon him), denying their commands, and rejecting a great principle of Islam, which Allah has commanded Muslims to resort to, rely upon and follow.

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Even more, they are denying Ijma`.

Scholars hold consensus that the three agreed-upon fundamental sources are: The first is the Qur'an; the second is the Sunnah; and the third is Ijma`. However, they hold different opinions regarding the other sources such as Qiyas (analogy) but the majority of scholars are of the opinion that it is the fourth fundamental source provided that it fulfills certain conditions.

As for the Sunnah, there is an agreement that it is a basic fundamental and the second source of legislation in Islam. All Muslims are obligated to follow and use the Sunnah as evidence when the Hadith is authentically reported from the Messenger of Allah (peace be upon him).

Numerous Ayahs as well as authentically reported Hadiths confirm this meaning. All scholars have also confirmed this meaning and agree that it is obligatory to follow the Sunnah and they rebuke those who depart from or act against it.

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In the early Islam, a Muslim sect denied the Sunnah because of their false accusation against the Sahabah (Prophet's Companions); they are the Khawarij (separatist group that believes committing a major sin amounts to disbelief). The Khawarij considered many Sahabah as Kafirs (disbelievers). They claimed that they only rely on the Qur'an, because of their ill-thinking about the Sahabah. Likewise, the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) said that they would only accept the narrations that are reported through Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and deemed the other narrations to be unauthentic.

Another group followed their course, whose view is still frequently repeated from time to time. This latter group is called Qur'aniyun (Muslims who reject the Sunnah claiming to follow the Qur'an only). They only use the Qur'an as the source of legislation. They believe that the Sunnah is not authentic, because it was written long after the Prophet's death. They justify their beliefs by claiming that a person may naturally forget things and make a lot of mistakes and that books may contain errors. This is in addition to many other fables and false accusations which they raise against the Sunnah. They claim that they take precautions; therefore, they only follow the Qur'an. Accordingly, they have deviated from the right path, lied, and are guilty of major Kufr.

Allah (Glorified and Exalted be He) commands people to obey His Messenger (peace be upon him), and to follow the teachings he (peace be upon him) brought. Allah (Exalted be He) called the sayings of the Prophet (peace be upon him) as a revelation in the following Ayahs (Qur'anic verses): ﴾By the star when it goes down (or vanishes).﴿ ﴾Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.﴿ ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ If the Prophet (peace be upon him) is not followed or obeyed, his commands and prohibitions will be of no value.

The Prophet (peace be upon him) ordered the conveyance of his Sunnah. When he used to deliver a sermon, he usually asked the attendants to convey it. This means that the Sunnah of the Prophet (peace be upon him) should be followed and obeyed by the whole Ummah (nation). We have to obey the Messenger (peace be upon him) exactly as we have to obey Allah (Exalted be He). Anyone who ponders on the Noble Qur'an will find this principle clear. Allah (Exalted be He) says in His Noble Book inSurah Al-`Imran: ﴾And fear the Fire, which is prepared for the disbelievers.﴿ ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴿ In this Ayah, Allah joins obedience to the Prophet to His obedience. Allah (Exalted be He) says: ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴿ He also makes His mercy conditional upon obedience to Allah (Exalted be He) and His Messenger (peace be upon him), so He says inSurah Al-`Imran: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿

He (Exalted be He) also says inSurah Al-Nisa': ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه

وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.) Allah (Exalted be He) orders obeying Him and makes obeying His Messenger (peace be upon him) an independent command and repeats the verb Ati`u (obey) with regard to obeying the Prophet (peace be upon him). He says: (O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم)) He then says: (and those of you (Muslims) who are in authority.) He did not repeat the verb Ati`u (obey) with regard to those who are in authority because obeying them is subsequent to obedience to Allah (Exalted be He) and His Messenger (peace be upon him). Muslim rulers must be followed as long as their commands are in harmony with the ordinances of Allah and His Messenger (peace be upon him). Allah, then, has drawn attention to the fact that the main obligation is to obey Allah and His Messenger (peace be upon him). He (Exalted be He) says: ((And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)) Allah (Exalted be He) did not say: "and to those of authority among you", but he says: (to Allâh and His Messenger (صلى الله عليه وسلم)) This denotes that referring the controversial issues should be to Allah (Exalted be He) and His Messenger (peace be upon him). Scholars said that referring controversial issues to Allah (Exalted be He) means referring them to the Qur'an

while referring them to the Prophet (peace be upon him) means referring them to the Prophet (peace be upon him) during his life and to his Sunnah after his death.

This means that the Sunnah of the Prophet (peace be upon him) is an independent source that should be followed. Allah (Glorified and Exalted be He) says: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh) Allah (He may be Glorified) says: (Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh) In the Ayah that precedes this one, Allah says: (So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.) Allah promised success to those who follow the Prophet (peace be upon him). (So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.) Allah mentions that success is for those who follow the Prophet (peace be upon him). This shows that those who deny the Sunnah and do not obey him (peace be upon him) will not be among those who achieve success. He (Exalted be He) then says: (Say (O Muhammad صلى الله عليه وسلم): "O mankind!) Addressing the Prophet (peace be upon him) to declare: (Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.")

Allah (Exalted be He) connects guidance to the following of the Prophet (peace be upon him). This shows that it is obligatory to follow the Book of Allah and the Sunnah of the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says in another Ayah: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you

obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."》 Allah (Exalted be He) also says inSurah Al-Nur: 《And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).》 He singled out his obedience with His saying: 《and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).》 He (Exalted be He) also says at the end ofSurah Al-Nur: 《And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.》 Allah (Exalted be He) says that

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anyone who disobeys the commands of the Prophet (peace be upon him) will be in great danger and may be exposed to ordeals; deviating from the truth, Shirk (associating others in worship with Allah), misguidance, or they may be inflicted with a painful torment. We seek refuge in Allah (Exalted be He) against all these things. Allah (Glorified and Exalted be He) says inSurah Al-Hashr: 《And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.》 These Ayahs and others to the same effect confirm the obligation of following and obeying the Prophet (peace be upon him). They also show that guidance, mercy, happiness and good final end are only achieved by following and obeying him (peace be upon him). Anyone who denies the Sunnah, subsequently, denies the Qur'an. Anyone who says that they follow the Book of Allah and not the Sunnah, commits a mistake and Kufr because the Qur'an declares clearly the obligation of following the Prophet (peace be upon him). Anyone who does not follow his guidance, is not complying with the Qur'an but is actually denying it, because the Book of Allah clearly commands us to obey and follow the Messenger (peace be upon him), and warns us against disobeying him (peace be upon him). So, anyone who claims that they believe only in the Qur'an, not the Sunnah, is telling a lie, because the Sunnah is part of the Qur'an and obeying the Prophet (peace be upon him) is part of

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the teachings of the Qur'an. So, it is not permissible to separate both sources. A person cannot be a follower of the Qur'an without following the Sunnah and vice versa. They are correlative and cannot be separated from each other.

Among the Hadiths that are authentically reported from the Prophet (peace be upon him) is the report related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: 《Anyone who obeys me, obeys Allah, and anyone who disobeys me, has disobeyed Allah. Anyone who obeys the ruler, obeys me, and anyone who disobeys the ruler, has disobeyed me.》 It is related in Sahih Al-Bukhari (may Allah be Merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: 《All my Ummah (nation) will enter Paradise, except those who refuse. It was said, "O Messenger of Allah! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys has refused."》 These Hadiths are clear proofs that those who disobey the Messenger of Allah, subsequently,

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disobey Allah (Exalted be He) and those who disobey Allah refuse to enter Paradise. It is recorded in Al-Musnad (Hadith compilation), Sunan Abu Dawud, and Sahih Al-Hakim with good chain of transmission on the authority of Al-Miqdam Ibn Ma`d Yakrib Al-Kindy (may Allah be pleased with him) that the Prophet (peace be upon him) said: (I have been given the Book and (something) like it.) The Book refers to the Qur'an while "and (something) like it" refers to the Sunnah; the second Divine revelation. (Shortly, a satiated man leaning on his couch speaks about one of my Hadiths, thus saying, "Between you and me is the Book of Allah whatever lawful we find in it, we will regard as lawful, and whatever unlawful we find in it, we will regard as unlawful.") In another wording: (A time is about to come when a satiated man will recline on his couch and speak of my Hadith, (which includes) my prohibitions and orders, saying: Here is the Book of Allah (a judge) between you and me; what you find therein we will follow. Verily, what the Messenger of Allah has forbidden is the same which Allah has forbidden.) There are numerous Hadiths to the same effect.

It is obligatory on the entire Ummah to revere the Sunnah of the Messenger of Allah (peace be upon him), acknowledge its status, and abide by its teachings because

it is the source which explains and demonstrates the Qur'an; it clarifies the allegorical, defines absolute matters, and specifies the general ones. Anyone who reflects upon the Book of Allah and the Sunnah of the Prophet knows this fact, because Allah (Glorified and Exalted be He) says: (And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.)

Therefore, the Prophet (peace be upon him) is the one who explained to the people what has been revealed to them. If his Sunnah is not considered and cannot be used in argument, how could he explain to the people their religion and the Book of their Lord? This is a manifest error. Thus, it is known that the Prophet (peace be upon him) is the one who explained the Book of Allah and its hidden meanings. Allah (Glorified be He) says inSurah Al-Nahl: (And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.)

Thus, He (Glorified be He) explains that He sent down the Book to the Prophet (peace be upon him), so he may decide the disputable matters among people. If his Sunnah is not explained to the people and cannot be used as a proof, this meaning will be futile. Allah (Glorified and Exalted be He) says that the Prophet explains to the people what has been revealed to them and also settles their disputes.

This indicates that following his Sunnah is obligatory

It is worth mentioning that this obligation does not apply exclusively to the people living during his time and to his Sahabah but to them and to those who will come after them until the Day of Resurrection, because the Shari`ah (Islamic law) is applicable to all the people at all times until the Day of Resurrection. Indeed, he is the Messenger of Allah to all people. Allah (May He be Exalted) says: (And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).) Allah (He may be Glorified) says: (And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind) He is the Messenger of Allah to the entire world: Jinn (creatures created from fire) and humans, Arabs and Non-Arabs, black and white, rich and poor, rulers and subjects, until the Day of

Resurrection. There is no prophet after him, because he (peace be upon him) is the seal of all the prophets and messengers. Therefore, his Sunnah should explain the Qur'an and refer to what is hidden therein. His Sunnah also includes rulings that are prescribed by Allah but not mentioned in the Qur'an, such as the details

of the Five Obligatory Daily Prayers, Zakah (obligatory charity), and breastfeeding. For example, the Qur'an only mentions the mothers and sisters by breastfeeding in the category of breastfeeding that affects marriageability, but the Sunnah mentions the rest of the list. The Prophet (peace be upon him) said: ﴿What becomes Haram (forbidden for marriage) through breastfeeding is (the same as) that which becomes Haram through blood ties﴾ The Sunnah also reveals independent rulings, such as the prohibition of combining in marriage between a woman and her paternal aunt or her maternal aunt. It mentions independent rulings that are not mentioned in the Qur'an regarding: crimes, Diyah (blood money), expenditure, Zakah, Sawm (Fast), Hajj, and so on.

It happened that some people said in the knowledge session of `Imran Ibn Al-Husayn (may Allah be pleased with them), "Do not talk about Hadith and speak to us about the Qur'an." `Imran (may Allah be pleased with him) got angry and said, "Have it not been for the Sunnah, we would not have known that the Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers each consists of four Rak`ahs (units of Prayer), and the Maghrib (Sunset) Prayer consists of three" and so on.

The Sunnah explains the details of Salah and the rest of the rulings. The Sahabah used to resort to it in arbitration and offer it as a proof. When some Arabs apostatized, Abu Bakr (may Allah be pleased with him) called the people to fight them. `Umar objected to this saying, "How could we fight them while the Prophet (peace be upon him) said: ﴿I have been ordered to fight against the people until they testify that La ilaha illa Allah (there is no deity but Allah). If they do so, they will save their lives and property from me, unless (they do acts that are punishable) in accordance with Islam.﴾ Abu Bakr (may Allah be pleased with him) said, "Is not Zakah one of the conditions of - La ilaha illa Allah - By Allah! If they withhold a young she-goat they used to pay to the Messenger of Allah, I shall fight against them for that." So, `Umar (may Allah be pleased with him) said, "Then, I knew that Allah opened the heart of Abu Bakr to fighting and realized that it was the truth." Afterwards, the Muslims and all Sahabah agreed to fight the apostates, in compliance with the order of Allah and His Messenger (peace be upon him).

When a grandmother came to Abu Bakr Al-Siddiq (may Allah be pleased with him) asking about her inheritance, he said: I have no knowledge about this matter either from the Book of Allah or the Sunnah of

the Messenger of Allah (peace be upon him) but I shall ask the people. (i.e. to ask them about proofs from the Sunnah). He asked the people and they decided that the Messenger of Allah (peace be upon him) portioned for her one sixth. Likewise, when `Umar (may Allah be pleased with him) was confused about the ruling on Imlas (a pregnant woman losing her child because of a felony committed against her), he did not pass a judgment until he had asked the people. Muhammad Ibn Maslamah and Al-Mughirah ibn Shu`bah testified before him that the Prophet (peace be upon him) gave a verdict of paying the value of a male or female slave and so he passed his verdict. When `Uthman (may Allah be pleased with him) was confused about the ruling on `Iddah (woman's

prescribed waiting period after divorce or widowhood) of those women whose husbands had died; should they stay in the house of their husbands or move to the house of their parents? So, Furay`ah, the daughter of Malik Al-Khudriyyah, the sister of Abu Sa`id, testified that the Messenger of Allah (peace be upon him) commanded her to spend `Iddah in her husband's house; and so did `Uthman (may Allah be pleased with him). When `Aly (may Allah be pleased with him) heard `Uthman during one of his Hajj journeys forbidding Tamattu` Hajj Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and commanding people to perform Ifrad Hajj (performing Hajj only), `Aly performed Tamattu` and said, "I shall never leave a Sunnah (a commendable act) of the Prophet (peace be upon him), because of the opinion of anyone." When Ibn `Abbas heard some people denying his fatwa on the permission of Tamattu' Hajj and citing the view of Abu Bakr and `Umar (may Allah be pleased with them), who hold the view of Ifrad Hajj, he said: "Stones from the sky are about to fall onto you. I am telling you that

the Messenger of Allah (peace be upon him) said so and so and you say: Abu Bakr and `Umar said!" When Imam Ahmad (may Allah be merciful with him) was told that there was a group of people who did not follow the teachings of Hadith and sought the opinion of Sufyan Al-Thawry, he said, "I wonder at a group of people who are certain of the Sanad of Hadith (i.e. of the authenticity of Hadith being reported from the Messenger of Allah, peace be upon him) and then seek the opinion of Sufyan." Allah (Exalted be He) says:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾ When Ayyub Al-Sikhtiyany (may Allah be pleased with him) heard of a man calling to follow the Qur'an and abandon the Sunnah, he said, "leave him for he is astray."

This means that the Salaf (righteous predecessors) witnessed such incidents of denying the Sunnah. They faced different groups adopting these strange beliefs, which arose as a result of the Khawarij. They denied the actions of the Khawarij, accused them of deviation, rejected their attitude and warned against them. However, the Khawarij's denial of Sunnah was not as strong as the denial that has recently come to being. Indeed, the Khawarij thought ill of some of the Sahabah (may Allah be pleased with all of them), but this recently emerging group have committed a deniable act and major sin because they claim that the entire Sunnah cannot be used as evidence.

Even more, they defamed the Sunnah as well as its narrators and narrations. One of the Arab leaders declared this belief many times and, thus, has caused others to be led astray since he himself is misguided. This group is called Al-Qur'aniyun; its members are found in Muslim countries like Egypt and some other countries. They belied and ignored the efforts made by the scholars of Hadith because if they have known the Qur'an well, they would have glorified and followed the Sunnah, but they are ignorant of the indications of the Qur'an and the Sunnah. Consequently, they have been misguided and have led the people astray.

In fact, scholars of Hadith took all precautions to safeguard the Sunnah, which they first received from the Sahabah and fully memorized literally, then transmitted it to later generations. In the first, second, and third centuries, scholars composed books and compiled Hadith in order to maintain them against any form of distortion. Hence, the Sunnah was transmitted from the memories of well-versed memorizers to the current authentic books which contain no errors or mistakes. Later on, scholars verified the narrators of Hadith and identified the trustworthy and the weak ones among them.

They also identified and classified those who could narrate and those who could not and those whose narration can be taken as evidence and those who were not qualified to this. They were careful about the mistakes and errors which some narrators committed, and regarded this as a defect in them. They knew the liars and those who fabricated Hadith and mentioned their names. Thus, Allah supported the Sunnah through them, established the evidence, put an end to excuses, removed confusion, and revealed the misguidance of those who went astray. The Sunnah has remained - by the Will of Allah - clear and pure with no distortions. The great scholars used to glorify the Sunnah and rebuke the actions of anyone who neglected or abandoned it. Once, `Abdullah Ibn `Umar (may Allah be pleased with them) told the people about the Prophet's (peace be upon him) saying: ﴾Do not forbid the female Servants of Allah from (going to) the Masjids (mosques) of Allah.﴿ "By Allah, we will stop them", said one of his children out of Ijtihad (juristic effort to infer expert legal rulings) and fear of women taking the matter easily. Although the son did not intend to deny the Sunnah, `Abdullah rebuked him severely and said, "I am saying that the Messenger of Allah (peace be upon him) said (such and such) and you say: By Allah, we will stop them!"

`Abdullah Ibn Mughaffal Al-Muzany (may Allah be pleased with him) saw one of his relatives throwing pebbles, so he said to him: ﴾The Messenger of Allah (peace be upon him) prohibited the throwing of pebbles by saying: "Throwing stones will neither hunt the game, nor kill (or hurt) an enemy."﴿ When he saw the same person doing the same action again, he told him, "I told you that the Messenger forbade this and you repeat it? I shall never talk to you again."

The Sahabah (may Allah be pleased with them) also used to glorify the Sunnah and warn the people against being careless about it, abandoning it, or denying it either with an opposite view or Ijtihad. Abu Hanifah said in this context, "When the Hadith is narrated from the Prophet (peace be upon him), it is indisputable and when it is reported from the Sahabah, it is indisputable." Malik (may Allah be merciful with him) said, "Our opinions can be accepted or refuted except for the sayings of the one who is buried in this grave (i.e. the Prophet, peace be upon him)." He also said, "Nothing will repair (the discrepancies of) the later (generations) of this Ummah except that which repaired (the discrepancies of) its former (generations), which is following the Qur'an and the Sunnah." Al-Shafi`y (may Allah be merciful with him) said,

"When I narrate to you a Hadith authentically reported from the Messenger (peace be upon him) and later you find me opposing it, then know that I have lost my mind." According to another report, "If a Hadith is authentically reported from the Messenger of Allah (peace be upon him) and my saying opposes it, neglect my saying completely." Ahmad (may Allah be merciful with him) said, "Do not follow me, Malik, or Al-Shafi`y. Follow the source which we followed (i.e. the Qur'an and the Sunnah)." He also said, "I wonder at a group of people who knew the authenticity of the Hadith and then follow the views of Sufyan." Allah (Exalted be He) says: ﴾And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿

The matter is clear and the opinions of scholars regarding it are plain and well known. Late scholars such as Abu Al-`Abbas Ibn Taymiyah, Ibn Al-Qayyim, Ibn Kathir, and others discussed it at length.

They explained that those who deny the Sunnah have gone astray. Anyone who gives preference to the views of people over the Sunnah, has gone astray and commits a manifest error. They said that it is obligatory to verify the views of the people, no matter what their status is, according to the Book of Allah and the Sunnah of the Prophet (peace be upon him). If these views are in harmony with the Qur'an and the Sunnah,

they shall be accepted; if not, they shall be refuted. Al-Hafizh Al-Suyuty (may Allah be merciful with him) was from the latter scholars who wrote a book entitled, "Muftah Al-Jannah Fi Al-Ihtijaj Bil-Sunnah". At the beginning of his book, he said that anyone who denies the Sunnah and claims that it cannot be used as a source of legislation is a Kafir (disbeliever), according to Ijma`. He reported many views from the Salaf in the same context.

This is the status of the Sunnah, the second source of legislation in Islam. It is an independent proof that must be followed and consulted. When a Hadith is authentically reported from the Prophet (peace be upon him), it must be followed. It is not necessary that the Hadith should be Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible), Mashhur (a Hadith that is reported by three or more narrators in each chain of transmission, but does not reach the level of Mutawatir), Mustafid (a Hadith that is transmitted abundantly through numerous lines) or even has many ways of narrations. A Hadith must be followed even if it has one narration as long as its Sanad (chain of narrators) is authentic and no matter whether it has one, two, three, or even more Sanads and whether it is described as Mutawatir or Ahad (a Hadith which at some point in the chain has only a single narrator). Although these descriptions entail essential, theoretical, or presumptive knowledge, the Hadith must be followed as long as the Sanad is authentic and free of defects.

As for being described as Mutawatir, Mashhur, Mustafid, Ahad, Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) etc., these are Mustalah Al-Hadith (Hadith terminology), which are used by the scholars of Hadith and explained in Usul-ul-Fiqh (principles of Islamic jurisprudence). The rulings which these terminologies entail are known to the scholars of Hadith. However, classifying the Hadith according to these terminologies differ because of the different knowledge the people have. For example, the Hadith may be considered Mutawatir for a person and is not regarded as such for another person because of the different knowledge each of them has. A person may report a Hadith from ten, eight, seven, six, or five narrators and positively declares it as Mutawatir because its narrators are known for their trustworthiness, good memory, and accurateness. Another person may report a Hadith from twenty narrators, for example, but cannot reach the certainty that it was authentically reported from the Messenger (peace be upon him) and cannot positively declare it as Mutawatir.

These matters differ according to the different knowledge people have regarding the conditions of narrators, their trustworthiness, their status in Islam, their truthfulness, memorization, and so on. This is something which people differ on according to their knowledge of the conditions of narrators, their qualities, their ways of narrating Hadith, and so on. Scholars agree that when the Sanad is authentic and free of any defect,

the Hadith must be followed. They explained that the Sanad is to be regarded as authentic when its narrator is `Adl Dabit (a narrator of Hadith with an upright character and retentive memory) who reports it from another `Adl Dabit and so on until the Sanad is traced back to the Sahabah (may

Allah be pleased with them) from the Prophet (peace be upon him) without being described as defective or Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both). If the authenticity of the Sanad is verified, it must be followed and used as evidence in disputable matters, whether it is described as Hadith Gharib, Hadith `Aziz (a Hadith that is reported by not less than two narrators in one or each of its chain of transmission), Mashhur, Mutawatir, etc.; because the decisive factor is to ascertain the authenticity of the Sanad and its freedom from defects and from being Shadh, whether it has several Sanads or not.

I ask Allah (Glorified and Exalted be He) to guide us and all Muslims to useful knowledge and righteous deeds and to guide us all to understand and hold fast to His Din (religion). We seek refuge with Allah from the evils of ourselves and from our bad deeds for He is All-Generous. All praise is due to Allah, the Lord of the Worlds. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them righteously until the Day of Resurrection!

2- Obligation of applying the Sunnah of the Messenger of Allah (peace be upon him) and the Kufr of those who deny it

Praise be to Allah, the Lord of the Worlds! May the good end be for the pious. May Allah's peace and blessings be upon His Servant and Messenger, our Prophet Muhammad (peace be upon him), who was sent as a mercy to the worlds and evidence against all the people! May Allah's Peace and Blessings be upon his family and Companions who conveyed Allah's Book and the Sunnah (whatever is reported from the Prophet) to those who came after them very honestly and thoroughly, while preserving the meanings and the words, may Allah be pleased with them, please them and make us of their followers in righteousness.

Scholars in ancient and recent times have unanimously agreed on the sources of rulings that clarify what is Halal (lawful) and what is Haram (prohibited). These sources are: Allah's Book to which no falsehood can come in any way; the Sunnah of the Messenger of Allah (peace be upon him) who never spoke out of his own desire but only according to Wahy (Revelation); and Ijma` (consensus of scholars). Scholars disagreed about

other sources, the most important of which is Qiyas (analogy). However, the Jumhur (dominant majority of scholars) consider it supporting evidence if all its conditions are met. The evidence of these sources are numerous and too well-known to be stated.

The first source is Allah's Book. In some parts of His Noble Book, Allah (Glorified and Exalted be He) indicates the obligation of following this Book, adhering to it and observing its limits. Allah (Exalted be He) says: ﴿[Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!﴾ He (Exalted be He) also says, ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ He (Exalted be He) also says, ﴿Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴾ ﴿Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴾ He (Exalted be He) also says: ﴿Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)﴾ ﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).﴾

He (Exalted be He) also says: ﴿this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ He (Exalted be He) also says: ﴿This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby﴾ There are many Ayahs (Qur'anic verses) to the same effect. Sahih (authentic) Hadiths were reported from the Messenger of Allah (peace be upon him) that command us to adhere to the Qur'an and the Sunnah, which indicates that adhering to it leads to guidance, and leaving it leads to misguidance. It was authentically reported from the Messenger of Allah (peace be upon him) that he said in his Khutbah (sermon) during the Farewell Hajj, ﴿I am leaving you that which if you adhere to it, you will not go astray: the Book of Allah.﴾ Related by Muslim in his Sahih Book of Hadith. It was also related in the Sahih Book of Muslim on the authority of Zayd ibn Arqam (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿I am leaving among you two weighty things, the first of which is the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it.﴾ Thus, he urged us to adhere to the Book of Allah. Then, he said, ﴿...and the members

of my family; I remind you (of your duties) towards the members of my family.﴾ In another narration, he said about the Qur'an: ﴿It is the connection with Allah; whoever holds it will be on the right path; and whoever abandons it will go astray.﴾

There are many Hadiths that stress this meaning. The people of knowledge and Iman (faith) among the Sahabah (Companions of the Prophet) and those who came after them unanimously agreed on the obligation of adhering to Allah's Book and referring to it in addition to the Sunnah of the Messenger of Allah (peace be upon him). This is enough, and we need no more evidence in this regard.

The second source is what was authentically reported from the Messenger of Allah (peace be upon him), whether his sayings, deeds or acceptance. The knowledgeable people among the Sahabah and those who came after them believed in this source and taught it to the Ummah (nation based on one creed). They wrote many books about this and clarified it in the books of Usul-ul-Fiqh (Principles of Islamic Jurisprudence) and Mustalah Al-Hadith (Hadith Terminology). There is a lot of evidence for this, including the command in Allah's Book to follow the Prophet (peace be upon him)

and obey him, which is directed to the people of his era and the following ages, because he (peace be upon him) was the Messenger of Allah sent to everyone; as people are asked to follow him until the Day of Judgment; and because he (peace be upon him) was the one who interpreted Allah's Book and clarified it with his sayings, deeds and acceptance.

Without the Sunnah, the Muslims would not have known the number of Rak`ahs (units of Prayer) of each Salah (Prayer), the way to perform it and its obligations. They would not have known the details of the rulings on Sawm (Fast), Zakah (obligatory charity), Hajj (pilgrimage), (Jihad (fighting in the Cause of Allah), propagation of virtue and prevention of vice, or the details of the rulings on transactions, prohibited things or Hudud (ordained punishments for violating Allah's Law). This is indicated in Allah's (Exalted be He) Saying inSurah Al-`Imran, ﴿And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴾ He (Exalted be He) says inSurah Al-Nisa': ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ He (Exalted be He) also says inSurah Al-

Nisa': ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴾

(Part No. 25; Page No. 35)

How can we obey him and refer to his Sunnah in disputable matters if his Sunnah is not applied or recorded? If we suppose so, Allah (Exalted be He) has referred His Servants to something that does not exist, which is the most misleading falsehood and one of the gravest forms of Kufr (disbelief) and mistrust in Allah. He (Glorified and Exalted be He) says inSurah Al-Nahl: ﴿And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴾ In another Ayah, Allah (Exalted be He) says: ﴿And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.﴾ How can Allah (Glorified be He) entrust His Messenger (peace be upon him) with clarifying what was revealed to him if his Sunnah did not exist or was not considered supporting evidence? This is indicated in Allah's Saying (Exalted be He) inSurah Al-Nur: ﴿Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴾

(Part No. 25; Page No. 36)

In the same Surah (Qur'anic chapter), Allah (Exalted be He) says: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ He (Exalted be He) says inSurah Al-A`raf: ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴾

Those Ayahs clearly indicate that following the Prophet (peace be upon him) leads to guidance and mercy. How can this happen if his Sunnah is not applied or is said to be unreliable? Allah (Glorified and Exalted be He) says inSurah Al-Nur: ﴿And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾ He (Exalted be He) also says inSurah Al-Hashr:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

(Part No. 25; Page No. 37)

There are many Ayahs that stress this meaning, all of which indicate the obligation of obeying the Prophet (peace be upon him) and following what he was sent with, as the previously mentioned

evidence indicates the obligation of following Allah's Book and adhering to its commands and prohibitions. They are two inseparable sources; whoever denies one of them has denied the other, which is considered Kufr, misguidance and taking the person out of Islam according to the Ijma` of the people of knowledge and Iman. Many Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) were reported from the Messenger of Allah (peace be upon him) that indicate the obligation of obeying him and following what he was sent with, and the prohibition of disobeying him. This entails both his contemporaries and the following generations until the Day of Resurrection. This includes what was authentically reported from him in the two Sahih Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said: ﴾Whoever obeys me has obeyed Allah; and whoever disobeys me has disobeyed Allah.﴿ It was also mentioned in the Sahih Book of Al-Bukhari (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"My entire Ummah will enter Jannah (Paradise) except those who refuse." It was said, "O, Messenger of Allah! Who will refuse?" He said, "Whoever obeys me will enter Jannah; and whoever disobeys me is the one who refuses."﴿ It was related by Ahmad, Abu Dawud and Al-Hakim with a Sahih Isnad (chain of narration), on the authority of Al-Miqdam ibn Ma`dy Karib that the Messenger of Allah (peace be upon him) said: ﴾I have been given the Qur'an and something like it; yet the time will come when a satiated man leaning on

his couch will hear some of my Hadith and will say, "The judge between you and us is the Book of Allah; what we find in it to be Halal, we will declare as Halal; and what we find in it to be Haram, we will declare as Haram.﴿

It was also related by Abu Dawud and Ibn Majah with a Sahih Sanad (chain of narrators) on the authority of Ibn Abu Rafi` on the authority of his father that the Prophet (peace be upon him) said: ﴾Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying, "I do not know; what we find in Allah's Book we will follow."﴿

It was also reported on the authority of Al-Hasan ibn Jabir that he heard Al-Miqdam ibn Ma`dy Karib (may Allah be pleased with him) saying, "The Messenger of Allah (peace be upon him) prohibited some things on the Day of Khaybar, and then he said: ﴾Some of you will belie me (i.e. my Hadith) while reclining on comfortable cushions. They would claim, "The Book of Allah is a judge between you and us; what we find in it to be Halal, we will declare as Halal; and what we find in it to be Haram, we will declare as Haram. Indeed, what the Messenger of Allah has forbidden authorizes the same power of the prohibitions forbidden by Allah.﴿ Related by Al-Hakim, Al-Tirmidhy

and Ibn Majah with a Sahih Isnad. Mutawatir Hadiths were reported from the Messenger of Allah (peace be upon him) which indicate that he used to recommend in his Khutbahs that the attendants should notify the absentees, and he told them: ﴾The informed one might comprehend it (what I have

said) better than the present audience.) This includes what was mentioned in the two Sahih Books of Hadith that when the Prophet (peace be upon him) delivered a Khutbah to the people in the Farewell Hajj, on the Day of `Arafah (9th of Dhul-Hijjah) and on the Day of Sacrifice (10th of Dhul-Hijjah), he said to them: (Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to them.)

Had his Sunnah not been supporting evidence on those who hear it and were informed of it, and had it not been eternal until the Day of Resurrection, he would not have asked them to convey it. Thus, it is known that the evidence of the Sunnah is established on those who hear it from him (peace be upon him) and those to whom it was reported by Sahih Isnad.

The Sahabah preserved the Sunnah of the Messenger of Allah (peace be upon him), both his words and deeds, and they conveyed it to those who came after the

Tabi`un (Followers, the generation after the Companions of the Prophet), who in turn conveyed it to the generations after them. Thus, trustworthy scholars conveyed it generation after generation and one century after the other; they compiled it in their books; they clarified the Sahih and Da`if (weak) Hadiths; and they set fixed rules to distinguish the Sahih Hadith from those that are Da`if. The scholars have preserved the books of the Sunnah, such as the two Sahih Books of Hadith just like Allah (Exalted be He) has preserved His Book from the distortions of distorters and the atheism of atheists, in order to apply Allah's (Glorified be He) Saying: (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).)

There is no doubt that the Sunnah of the Messenger of Allah (peace be upon him) was revealed to him through Wahy (Revelation), so Allah (Exalted be He) preserved it just like He preserved His Book; He appointed for it great scholars to protect it from the distortion of distorters and the interpretations of the ignorant, and to defend it against all that was falsely ascribed to it by the ignorant, the liars and the atheists. Allah (Glorified be He) made the Sunnah an interpretation of the meanings of the Qur'an in which the rulings of the Qur'an are clarified in detail, and which includes other rulings that are not mentioned in the Qur'an, such as the rulings on breastfeeding, inheritance, the prohibition of marrying a woman and her paternal or maternal aunt at the same time,

and other such rulings that are mentioned in the Sahih Sunnah but not mentioned in the Qur'an. Below is some of what was reported from the Sahabah, Tabi`un and the scholars who followed them about the obligation of honoring and applying the Sunnah.

It was reported in the two Sahih Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: "When the Messenger of Allah (peace be upon him) died and some of the Arabs became Murtad (apostates), Abu Bakr Al-Siddiq (may Allah be pleased with him) said: 'By Allah, I will fight those who differentiate between Salah (Prayer) and Zakah (obligatory charity).' `Umar (may Allah be pleased with him) wondered: 'How can you fight them although the Prophet (peace be upon him) said: (I have been ordered to fight the people until they testify that La ilaha illa Allah (there is no deity but Allah). If they say it, they have saved their lives and property from me, provided that they fulfill its conditions.) Abu Bakr Al-Siddiq said: 'Is Zakah not one of its conditions? By Allah, if they refuse to give me even a young she-goat they used to give to the Messenger of Allah (peace be upon him), I will fight them for that `Umar (may Allah be pleased with him) said: 'When I saw that Abu Bakr had already decided to fight, I knew that it is Al-Haqq (the Truth).' The Sahabah (may Allah be pleased with him) followed him in this; they fought the Murtads until they returned to

Islam and killed those who insisted on Riddah (apostasy). This tale is the clearest indication of the obligation to honor and apply the Sunnah.

A grandmother came to Al-Siddiq (may Allah be pleased with him) asking him about her share in inheritance, so he said to her: "There is nothing prescribed for you in Allah's Book, nor do I know anything prescribed for you in the Sunnah of the Messenger of Allah (peace be upon him), but I will ask the people." He (may Allah be pleased with him) asked the Sahabah, so some of them testified that the Prophet (peace be upon him) gave the grandmother one sixth of the inheritance, so he gave it to her. `Umar (may Allah be pleased with him) used to ask the governors to judge among the people according to Allah's Book. If they find no solution to the case in Allah's Book, they should refer to the Sunnah of the Messenger of Allah (peace be upon him). When he got stuck with the ruling on Imlas (a pregnant woman losing her child because of a felony committed against her), he asked some of the Sahabah (may Allah be pleased with them) about it. Muhammad ibn Salamah and Al-Mughirah ibn Shu`bah (may Allah be pleased with them) testified that the Prophet (peace be upon him) gave a verdict to pay the value of a male or female slave, so he (peace be upon him) gave the same verdict.

When `Uthman (may Allah be pleased with him) was confused about the ruling on a woman spending `Iddah (woman's prescribed waiting period after widowhood) in the house of her husband or moving to her parents' house, Furay'ah bint Malik ibn Sinan, the sister of Abu Sa`id (may Allah be pleased with them both), testified that the Prophet (peace be upon him) commanded her to spend `Iddah in her husband's house. Therefore, `Uthman (may Allah be pleased with him) gave that verdict. It was also judged according to the Sunnah when performing the Had (ordained punishment for violating Allah's Law) of drinking Khamr (intoxicant) on Al-Walid ibn `Uqbah. When `Aly (may Allah be pleased with him) was told that `Uthman (may Allah be pleased with him)

forbade Tamattu` Hajj (combining Hajj and `Umrah with a break in between), `Aly (may Allah be pleased with him) performed Tamattu` Hajj and said: "I shall never leave a Sunnah of the Messenger of Allah (peace be upon him) because of the opinion of any person." When Ibn `Abbas heard some people objecting to his Fatwa (legal opinion issued by a qualified Muslim scholar) regarding Tamattu` Hajj, taking as evidence the opinion of Abu Bakr and `Umar (may Allah be pleased with them) who preferred Ifrad Hajj (performing Hajj only), Ibn `Abbas said: "Stones from the sky are about to fall onto you. I am telling you that the Messenger of Allah (peace be upon him) said (so and so), and you say that Abu Bakr and `Umar said (so and so)!"

If those who contradict the Sunnah favoring the opinions of Abu Bakr and `Umar are liable to be punished, what about those who contradict it favoring the opinion of someone less important or just for personal opinions?

When some people argued with `Abdullah ibn `Umar (may Allah be pleased with him) about some matters of the Sunnah, `Abdullah said to them, "Are we asked to follow the Prophet (peace be upon him) or follow `Umar?" While `Imran ibn Husayn (may Allah be pleased with him) was telling the people about the Sunnah, a man asked him to tell them about the Qur'an. He (may Allah be pleased with him) became angry and said that Sunnah is the interpretation of the Qur'an; but for the Sunnah, we would not have known that the Zhuhr (Noon) Prayer is four Rak`ahs, the Maghrib (Sunset) Prayer is three Rak`ahs, and the Fajr (Dawn) Prayer is two Rak`ahs.

We would also not have known the details of the rulings on Zakah, in addition to other details mentioned in the Sunnah.

There are many cases reported from the Sahabah (may Allah be pleased with them) about honoring the Sunnah, the obligation of applying it and warning against violating it. When `Abdullah ibn `Umar (may Allah be pleased with him) told the people the saying of the Prophet (peace be upon him): ﴾Do not forbid the female Servants of Allah from going into the Masjids (mosques) of Allah﴿ , one of his sons said: "By Allah, we will forbid them." `Abdullah became very angry at him, and said: "I am telling you 'the Messenger of Allah said' and you tell me 'By Allah, we will prevent them."

When `Abdullah ibn Al-Mughaffal Al-Muzany (may Allah be pleased with him) saw one of his relatives throwing pebbles, he forbade him to do this, and said: ﴾The Prophet (peace be upon him) forbade throwing pebbles since it neither leads to catching the game, nor does it defeat an enemy, but it may break a tooth or gouge out an eye.﴿ Later, he saw him throwing pebbles, so he said: "By Allah I will never talk to you again. I told you that the Messenger of Allah (peace be upon him) forbade throwing pebbles, but you insist on doing it." It was related by Al-Bayhaqy on the authority of Ayyub Al-Sikhtiyany, the honorable Tabi`y that he said: "If a person when told about a Sunnah says: "Forget about it and tell us about the Qur'an", know that such a person is misguided. Al-Awza`y

(may Allah be merciful with him) said: "The Sunnah is considered authoritative on the Qur'an, but the Qur'an is not authoritative on the Sunnah. This means that the Sunnah clarifies in detail what was mentioned briefly in the Qur'an, or mentions rulings that were not mentioned in the Qur'an, such as Allah's Saying (Glorified be He): ﴾And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴿ It was previously mentioned that the Prophet (peace be upon him) said: ﴾I have been given the Qur'an and something like it.﴿ It was related by Al-Bayhaqy on the authority of `Amir Al-Sha`by (may Allah be merciful with him) that he said to some people: "You went astray when you ignored Sahih Hadith."

It was also related by Al-Bayhaqy on the authority of Al-Awza`y (may Allah be merciful with him) that he said to one of his friends, "If you hear a Hadith reported from the Messenger of Allah (peace be upon him), never give an opinion according to other than it, for the Messenger of Allah (peace be upon him) conveyed the Message of Allah (Exalted be He).

It was also related by Al-Bayhaqy on the authority of the great Imam, Sufyan ibn Sa`id Al-Thawry (may Allah be merciful with him), that he said: "All knowledge is based on Athar (narrations from the Companions)." Malik (may Allah be merciful with him) said: "The views of anyone of us can be refuted except the one buried in this grave." He pointed to the grave of the Messenger of Allah (peace be upon him). Abu Hanifah (may Allah be merciful with him) said:

"If a Hadith is reported from the Messenger of Allah (peace be upon him), it is heartily welcomed." Al-Shafi`y (may Allah be merciful with him) said: "If I ever narrate a Hadith from the Messenger of Allah (peace be upon him) and I do not follow it accordingly, I call you to witness that I have lost my mind." He also said: "If I ever say anything and a Hadith of the Messenger of Allah (peace be upon him) says otherwise, ignore my saying." Imam Ahmad ibn Hanbal (may Allah be merciful with him) said to one of his friends, "Do not imitate me, Malik or Al-Shafi`y, but take from the same source we based our opinions on." He (may Allah be merciful with him) also said, "I wonder at people who have known the authenticity of Isnad from the Messenger of Allah (peace be upon him), but they prefer the Ra'y (personal opinion) of Sufyan, while Allah (Glorified be He) says: ﴾And let those who oppose

the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) He then said: "Do you know what is Fitnah (temptation)? Fitnah is Shirk (associating others with Allah in His Divinity or worship). If a person refuses some of the sayings of the Prophet (peace be upon him), they might have some aberration deep inside their hearts, and so they become losers."

It was related by Al-Bayhaqy on the authority of Mujahid ibn Jabr, the honorable Tabi`y, that he said about Allah's (Glorified be He) Saying: ((And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)) that referring to Allah (Exalted be He) means referring to the Qur'an, and referring to the Messenger of Allah (peace be upon him) means referring to his Sunnah.

It was also related by Al-Bayhaqy on the authority of Al-Zuhry (may Allah be merciful with him) that he said: "Our scholars in the past used to say that adhering to the Sunnah guarantees safety." Mwaffaq Al-Din ibn Qudamah (may Allah be merciful with him) said in his book "Rawdat Al-Nazhir fi Bayan Usul Al-Ahkam", "The second source of evidence is the Sunnah of the Messenger of Allah (peace be upon him). His saying (peace be upon him) is considered supporting evidence on the miracle of his truthfulness. Allah (Exalted be He) commanded the people to obey him and warned them against disobeying his orders."

Ibn Kathir (may Allah be merciful with him) interpreted Allah's (may He be Glorified)Saying: (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) The order of the Messenger of Allah (peace be upon him) is his way, his methodology, his Sunnah and his Shari`ah (Islamic law). All sayings and deeds should be measured according to his sayings and deeds; if they match they are accepted, and if they do not match they are not accepted from the person who does them regardless of who they are. It was authentically reported in the two Sahih Books of Hadith and others that the Messenger of Allah (peace be upon him) said: (If a person does any act for which there is no sanction from our behalf, that is to be rejected.) This means that a person who violates Shari`ah, whether apparently or implicitly, should beware (lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them) by Kufr, hypocrisy or

Bid`ah (innovation in religion), (or a painful torment be inflicted on them.) in this worldly life by being killed, imprisoned or Had (ordained punishment for violating Allah's Law) inflicted upon them. It was related by Imam Ahmad that `Abdul-Razzaq told him that Ma`mar reported on the authority of Hammam ibn Munabbih that Abu Hurayrah said that the Messenger of Allah (peace be upon him) said: (The similitude of you and I is that of a man who lit fire and there began to fall into it moths and insects that normally fall into fire. The man tried his best to prevent them from falling into the fire, but they overpowered him and rushed into it. He (peace be upon him) said, "This is what our situation is like. Similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, saying, 'Beware of the fire!', but you insist on falling into it.") This Hadith was narrated on the authority of `Abdul-Razzaq. Al-Suyuty (may Allah be merciful with him) said in his thesis entitled

"Muftah Al-Jannah fi Al-Ihtijaj bil-Sunnah" what reads:

"Please be informed, may Allah have mercy on you, that whoever denies that the Hadith of the Prophet (peace be upon him), whether a saying or a deed, with its known conditions, is supporting evidence is considered a Kafir, rendered outside the fold of Islam and is resurrected with the Jews, the Christians or any other Kafirs."

There are many Athar (narrations) reported from the Sahabah, the Tabi`un and those who followed them about honoring the Sunnah, the obligation of applying it and warning against violating it. I hope that the Ayahs, Hadiths and Athar we have mentioned are sufficient and convincing to those who seek the truth. I ask Allah to guide us and all the Muslims to what pleases Him; protect us from the reasons that incur His Wrath; and guide us all to His Straight Path, for He is All-Hearing, Ever-Near! May Allah's peace and blessings be upon Allah's Servant and Messenger, our Prophet Muhammad, his family, Companions and those who followed them in righteousness!

3- What is the Degree of Authenticity of the Hadith which states: (Whoever introduces a good practice in Islam will have its reward and the reward of those who follow it until the Day of Resurrection)

Q: (Whoever introduces a good practice in Islam will have its reward and the reward of those who follow it until the Day of Resurrection.) **Is this a Hadith? If it is, did the Messenger of Allah (peace be upon him) leave anything to be introduced as a practice in Islam? Please explain this in detail.**

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A: This Hadith is Sahih (authentic). It indicates the permissibility of reviving the Sunnah (whatever is reported from the Prophet), calling people to it and warning them against Bida` (innovations in religion) and evils. The Prophet (peace be upon him) said: (Whoever introduces a good practice in Islam will have its reward and the reward of those who follow it, without their rewards being diminished in any respect. Whoever introduces an evil practice in Islam will bear its sin and the sin of those who follow it, without their sins being diminished in any respect.) Related by Muslim in his Sahih Book of Hadith.

It was also related by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect. If anyone calls others to follow misguidance, their sin will be equivalent to those who follow them (in sinfulness) without their sins being diminished in any respect.) The same applies to the Hadith

reported from Abu Mas`ud Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A person

who guides to something good will have a reward similar to that of its doer.﴿ Both Hadiths were related by Muslim in his Sahih Book of Hadith.

The meaning of ﴾introduces a good practice in Islam﴿ is reviving a Sunnah that might be unknown to some people and inviting others to follow it, so the reward will be equivalent to that of those who follow it. This does not refer to innovation in religion, because the Messenger of Allah (peace be upon him) forbade Bida`, and said: ﴾Every Bid`ah leads to misguidance.﴿ His words (peace be upon him) confirm each other; they do not contradict each other according to the Ijma` (consensus of scholars). Thus, it becomes known that the Hadith refers to reviving the Sunnah. For example, if a scholar lives in a country where people do not study the Qur'an or the Sunnah, he should revive this Sunnah by teaching the Qur'an and the Sunnah to the people or bringing teachers to them. If he lives in a country where people shave or shorten their beards, he should tell them to let their beards grow. Thus, he has revived this great Sunnah in a country where people do not know it,

and he will have the same reward as the people who were guided through him. The Messenger of Allah (peace be upon him) said: ﴾Trim closely the moustache, and let the beard grow, so that you are contradictory to the Mushriks (polytheists).﴿ (Agreed upon by Imams Al-Bukhari and Muslim) and reported on the authority of Ibn `Umar (may Allah be pleased with him). When people see a scholar letting his beard grow and calling for this, and they follow him, he has thus, revived an obligatory Sunnah which is not permissible to leave according to the mentioned Hadith. He will also have the same reward as they receive. He might live in a country where people do not know the Jumu`ah (Friday) Prayer or the Witr (Prayer with an odd number of units), and he may teach them how to offer it, so he will have the same reward as they have. This applies to all other acts of `Ibadah (worship) and religious rulings. Some countries or tribes are ignorant of these practices, so a person who revives them is said to have introduced a good practice in Islam, which means they have clarified the ruling of Islam, and have thus, introduced a good practice in Islam.

This does not mean innovating things which were not permitted by Allah (Exalted be He) in religion, because all Bida` lead to misguidance, according to the saying of the Prophet (peace be upon him) in the authentic Hadith

﴾Avoid novelties (in religion), for every novelty is a Bid`ah , and every Bid`ah leads to misguidance.﴿ He (peace be upon him) also said in a Sahih Hadith: ﴾If a person does any act for which there is no sanction from our behalf, that is to be rejected.﴿ In another narration: ﴾If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.﴿ (Agreed upon by Al-Bukhari and Muslim).

He (peace be upon him) said in a Friday Khutbah (sermon): ﴾The best of speech is in the Book of Allah; the best of guidance is that of Muhammad (peace be upon him); the most evil matters are innovations (in religion); and every Bid`ah leads to misguidance.﴿ (Related by Muslim in his Sahih Book of Hadith). It is not permissible to call others to perform an act of `Ibadah that was not prescribed by Allah (Exalted be He); and its doer will not be rewarded. On the contrary, it is

considered a Bid`ah, and the one who calls for it is a caller for misguidance. Allah (Glorified be He) dispraised those who do so in His Saying: ﴿Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴾

Revelation of Hadith

His Eminence Shaykh `Abdul- `Aziz ibn `Abdullah ibn Baz, **may Allah protect you from every evil! Amen!**

would you kindly answer my question.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: Allah (Glorified and Exalted be He) revealed the Qur'an to the Messenger of Allah (peace be upon him) through the Wahy (Revelation). How was the Hadith revealed?

A: As-salamu `alaykum warahmatullah wabarakatuh!

Allah (Exalted be He) revealed the the Glorious Qur'an to Prophet Muhammad (peace be upon him) through the most honorable angel; namely Jibril (Gabriel, peace be upon him). Allah (Glorified and Exalted be He) says inSurah Al-Shu`ara': ﴾And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),﴿ ﴾Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴿ ﴾Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴿ ﴾In the plain Arabic language.﴿ Allah (Glorified and Exalted be He) also says inSurah Al-Dukhan:

﴾Hâ.-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].﴿ ﴾By the manifest Book (this Qur'ân) that makes things clear.﴿ ﴾We sent it (this Qur'ân) down on a blessed night [(i.e. night of Al-Qadr, Sûrah No. 97) in the month of Ramadân - the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].﴿ ﴾Therein (that night) is decreed every matter of ordainments.﴿ He (Glorified be He) also says: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ ﴾And what will make you know what the night of Al-Qadr (Decree) is?﴿ ﴾The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).﴿ Laylat-ul-Qadr (the Night of Decree) is the best night and it is one of the last ten days of Ramadan. Allah (Glorified and Exalted be He) says in Surah Al-Baqarah: ﴾The month of Ramadan in which was revealed the Qur'ân﴿

Allah (Exalted be He) revealed the Hadith to the Prophet (peace be upon him) through Jibril. At other times, Jibril would assume the form of a human and say the revelation, as was related in a Hadith Sahih (authentic Hadith) on the authority of` `Aisha (may Allah be pleased with her). Allah is the Grantor of success!

As-salamu `alaykum warahmatullah wabarakatuh!

The General Mufty of the Kingdom of Saudi Arabia

Chairperson of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta'

`Abdul-`Aziz ibn `Abdullah ibn Baz

5- Reward for reading Hadiths

Q: There is evidence which shows that Allah (Exalted be He) rewards those who recite the Noble Qur'an, but is there also a reward for reading the Hadiths?

A: Yes, any reading in fields of knowledge is rewarded. Studying and seeking to learn the Qur'an or the Sunnah (whatever is reported from the Prophet) are greatly rewarded by Allah (Exalted be He). Religious knowledge is acquired from both the Qur'an and the Sunnah. The Prophet (peace be upon him) said: ("The best of you are those who learn the Qur'an and teach it.") There are many Hadiths about the virtues of reciting the Qur'an, among them is the Hadith in which the Prophet (peace be upon him) said: ("Recite the Qur'an, because on the Day of Resurrection it will come as an intercessor for those who recite it.") (Related by Muslim)

The Prophet (peace be upon him) is reported to have once said: ("Which of you would like to go early in the morning every day to Bathan (a valley in Madinah) and return from it with two large-humped she-camels,

without committing a sin or severing the ties of kinship?" They replied, "O Messenger of Allah! We (all) would like that!" He said, "If one of you goes early in the morning to the Masjid (mosque) and learns or reads two Ayahs (verses) from the Book of Allah, is better for him than having two camels, and three (Ayahs) are better for him than three (large camels), and four (Ayahs) are better for him than four (large camels), and so on with the number of them and camels.") This serves to show the virtues of learning and reciting the Qur'an.

Ibn Mas`ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ("Anyone who recites a letter from the Book of Allah will receive one good deed for it and the good deed is recorded as ten times its like.")

This also applies to the Sunnah. If believers read and study the Hadiths, they will be greatly rewarded, because this is part and parcel of studying religious knowledge. The Prophet (peace be upon him) said: ("Anyone who goes on a path seeking knowledge, Allah will place him on a path leading to Paradise.") This shows that seeking religious knowledge, and memorizing and studying

the Hadiths is one of the means of entering Paradise and being saved from Hell. The Prophet (peace be upon him) also said: ("If Allah wants to do good to a person, He makes him comprehend the religion.") (Agreed upon by Al-Bukhari and Muslim) Good understanding of religion is acquired by learning the Qur'an and the Sunnah. The comprehension of the Sunnah is one of the indications that Allah (Exalted be He) wants good for His Servant, as is comprehension of the Qur'an. There is a lot

of evidence to support this. All praise be to Allah!

6- Meaning of Hadith

("I have been granted the Qur'an and along with it its equal (i.e. the Hadith)")

Q: What is meant by the Hadith ("I have been granted the Qur'an and along with it its equal (i.e. the Hadith).") **?**

A: This is one of the authentic Hadith related to the Messenger of Allah (peace be upon him). His (peace be upon him) saying: "along with its equal" means that Allah (Exalted be He) granted him another revelation which is the Sunnah which explains and clarifies the meaning of the Qur'an.

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Allah (Glorified and Exalted be He) says: (And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.) Allah (Exalted be He) has sent down the Qur'an and the Sunnah. The Sunnah is whatever was reported from the Prophet (peace be upon him) with regard to Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj, and other things related to religious and worldly affairs. It is the second revelation given to the Prophet (peace be upon him) to perfect his message and mission. This revelation is conveyed to the Ummah (nation based on one creed) in the form of Hadiths that include the Prophet's sayings, actions, and what he has approved of. The Prophet (peace be upon him) said: ("Actions are but by intention, and every man shall have that which he intended.") , ("None of your Prayers will be accepted if you are in a state of impurity, until you perform ablution.") And, ("Prayer is not accepted without purification,

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nor is charity accepted out of ill-gotten wealth.") The Prophet (peace be upon him) also said: ("The Five Obligatory Daily Prayers, and from one Friday Prayer to the next Friday Prayer, and from Ramadan to Ramadan, are expiations for what happened between them, provided major sins were avoided.") This is in addition to many other authentic Hadiths that fulfill the needs of the Muslims and explain the Noble Qur'an. The Sunnah is a revelation from Allah (Exalted be He) which the Prophet (peace be upon him) conveyed to the people in his own words, such as his (peace be upon him) saying: ("Actions are but by intention,...") And: ("Both parties in a business transaction have the choice (either to annul or conclude the transaction), as long as they have not separated.")

The Sunnah also includes Hadith Qudsy (Revelation from Allah in the Prophet's words) which the Prophet (peace be upon him) reported from Allah (Glorified and Exalted be He). Hadiths Qudsy, though being a revelation from Allah, are not the same as the Qur'an. The following Hadith which the Prophet (peace be upon him) reported is an example,

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Allah (Glorified and Exalted be He) says: ("O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you...") (This is a long Hadith related by Muslim in his Sahih (authentic) book of Hadith on the authority of Abu Dharr Al-Ghifary (may Allah be pleased with him). This comes under Allah's (Exalted be He) Saying: (By the star when it goes down (or vanishes).) (Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.) i.e. Muhammad (peace be upon him) (Nor does he speak of (his own) desire.) (It is only a Revelation revealed.) .

7- Hadith-ul-Ahad

Q: What is meant by Hadith-ul-Ahad? Do we accept them in issues related to `Aqidah (creed)?

A: Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) is any Hadith which falls short of meeting the requirements of the Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). It is also called Khabar Al-Ahad and is divided into three types: Mashhur or Mustafid (a Hadith reported by three or more narrators in each stage of its chain of transmission),

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`Aziz (a Hadith in which there are no less than two narrators in each part of the chain of narrators), and Khabar Al-Wahid (a Hadith which at some point in the chain has only a single narrator). This is stated by the scholars of Hadith including Al-Hafizh Ibn Hajar (may Allah be merciful with him) in his book, "Al-Nukhbah wa Sharhaha".

According to Ahl-ul-Sunnah (those adhering to the Sunnah and the Muslim main body), Khabar Al-Ahad can be used as evidence in issues related to `Aqidah (creed) if its chain of transmission is authentic. May Allah grant us success!

8- Most well-known books of Hadith

Q: What are the books of Hadith which you would advise us to read?

A: Alhamdu lillah [All praise is due to Allah], there are numerous books of Hadith. The well-known books of Hadith include the Two Sahih (authentic) Books of Hadith of Al-Bukhari and Muslim, Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah (may Allah be merciful with them), Muwatta' of Malik (may Allah be merciful with him), Musnad (Hadith compilation of) Imam Ahmad (may Allah be merciful with him), and Sunan Al-Darimy (may Allah be merciful with him).

There are also books of Hadith which are compiled by another scholars such as, "Al-Um" by Al-Shafi`y (may Allah be merciful with him) in addition to the books which were written by Fuqaha' (Muslim jurists) regarding the rulings of Shari`ah. The best of these books are the books written by

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Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) and his disciple, the noted scholar Ibn Al-Qayyim (may Allah be merciful with him). Their books are very useful and pay great attention to evidence and choosing the most preponderant opinion with regard to controversial issues. These books and the books of the Imams who worked in the field of Da`wah (calling to Islam) during and after the second half of the twelfth century in the Arabian Peninsula including the Imam and great scholar Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) and his descendants and followers. Their books such as "Al-Durar Al-Saniyyah", "Fath Al-Majid Sharh Kitab Al-Tawhid", "Kashf Al-Shubuhat", "Adab Al-Mashy ila Al-Salah', "Thalathat Al-Usul", "Al-Qawa`id Al-Arba`ah", "Majmou`at Al-Tawhid", "Taysir Al-`Aziz Al-Hamid", and "Sharh Kitab Al-Tawhid" by Shaykh Sulayman ibn `Abdullah ibn Muhammad ibn `Abdul-Wahhab (may Allah be pleased with them) are very beneficial.

Among the most important books of `Aqidah are: Al-Tadmuriyyah, Al-Hamawiyyah, and Al-`Aqidah Al-Wasitiyyah by Shaykh-ul-Islam Ibn Taymiyyah, (may Allah be merciful with him). In addition to Sharh Al-Tahawiyyah by Ibn Abu Al-`Iz and Kitab Al-Tawhid by Ibn Khuzaymah (may Allah be merciful with him).

9- Studying the sciences of Hadith

Q: What is the proper way to learn and study the science of Hadith?

A: You can learn about the sciences of Hadith by reading books written by knowledgeable scholars who are specialized in this science and who are aware of its language. May Allah grant us success!

10- Books explaining Hadiths

Q: What are the best books that explain the Hadiths of the Prophet (peace be upon him)? Is it permissible to write the abbreviation (PBUH) in place of (peace be upon him)? Enlighten me about this issue.

A: Among the useful books in this regard is Fath-ul-Bary Fi Sharh Sahih Al-Bukhary (may Allah be merciful with both of them) by Al-Hafiz Ibn Hajar,

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Sharh Al-Nawawy on Sahih of Imam Muslim (may Allah confer mercy upon both of them), `Awn Al-Ma`bud on Sunnan Abu Dawud, Tuhfat-ul-Ahwadhy Li-Jami` Al-Tirmidhy, "Nayl-ul-Awtar Fi Sharh Al-Muntaqa" by Al-Shawkany, and Subul-ul-Salam Fi Sharh Bulugh-ul-Maram by Al-Amir Muhammad Ibn Isma`il Al-San`any.

It is not permissible to be satisfied with writing "PBUH" instead of "Peace be upon him" instead, one should make it clear saying (peace be upon him). May Allah grant us success!

11- Jarh, Ta`dil and investigating Hadith still remain

Q: Your Eminence, concerning Takhrij (referencing) of a Hadith, Ta`dil (validating the uprightness of Hadith narrators) and Jarh (criticism of Hadith narrators), some people think that the field of Jarh and Ta`dil is completely closed or that it finished long ago. What is your opinion on this matter?

A: No, this is not true. The fact is that Jarh, Ta`dil and investigating of Hadith still remain; and scholars should take care

of it and revise Hadith in order to distinguish those which are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) from those which are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and tell the people about it. They should not suffice with mentioning so-and-so, but it should be traced, such as "Al-Muntaqa", "Bulugh Al-Maram", the Four Sunan (Hadith compilations classified by jurisprudential themes) and the Musnad (Hadith Compilation) of Imam Ahmad. Sanad (chain of narrators) should be carefully reviewed in order to distinguish what is Sahih from what is Da`if, so that everyone benefits. This is what should be done by a knowledge seeker who is guided by Allah (Exalted be He) to know Hadiths and their Sanad, and have fair experience of Jarh and Ta`dil. This entails great benefit for them as well as for others.

12- Ruling on the Hadith speaking about virtuous deeds while its Sanad is not sound

Q: What should we do if Al-Tirmidhy says about a Hadith speaking about the virtuous deeds: Its Sanad (chain of narration) is not authentic? What is the view of Your Eminence's in this regard?

A: Most of Al-Tirmidhy's verifications of Hadith are good but he may judge a Hadith as weak while it is sound according to others. He may judge some Hadiths as authentic and they are not according to other verifiers such as the Hadith of

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`Amr ibn Shu`ayb from his father from his grandfather that (A woman came to the Messenger of Allah (peace_be_upon_him) and she was accompanied by her daughter who wore two heavy gold bangles. He said to her: Do you pay zakat on them?) The Hadith is related in the book of Zakah and classified as weak according to Al-Tirmidhy because it is related from the way of Al-Muthanna Ibn Al-Sabbah from `Amr Ibn Shu`ayb. Al-Tirmidhy judges Al-Muthanna as weak. Yet, the Hadith is authentic according to Abu Dawud and Al-Nasa'y because it is reported by some trustworthy people on the authority of `Amr ibn Shu`ayb. In "Bulugh Al-Maram", Al-Hafez regarded its chain of narration as authentic. In conclusion, it is authentic according to Abu Dawud and Al-Nasa'y, but weak according to Al-Tirmidhy because it is related by Al-Muthanna ibn Al-Sabbah. He judged other Hadiths as authentic or sound while they are weak. It is not enough to take his judgments on the Hadith, but the student should check the chains of narrations and the views of scholars in this regard in order that he is sure of their authenticity. Likewise, the narration of Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Darmy and Imam Ahmad (may Allah be merciful with them all) should be checked as they relate both weak

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and authentic Hadith. So, if Abu Dawud, Al-Nasa'iy, Ibn Majah, Al-Darimy or any one does not adhere to authenticity in what they report, you should check the chains of narrations if you have knowledge of this; otherwise refer to the views of scholars such as Al-Hafez in Al-Talkhis, Nasb Al-Rayah by Al-Zayla`y, Fath-ul-Bary and others. Do not be haste to consider them authentic or weak until you are competent to do so because these matters are serious. This is unlike "Sahih Al-Bukhari" and "Sahih Muslim" which include Hadiths regarded as acceptable by people of knowledge. Abu Dawud (may Allah be merciful with him) stated that when I keep silent about something, it is sound and arguable. Al-Hafez Al-`Iraqy said about him in his "Alfiyyah" which reads:

When I find weakness in something, I say it
and when there is no weakness, it will be authentic

It means that if he found weakness, he would explain it, and what he kept silent about would be good but this is not absolute. It may be weak according to others even if it is authentic to him as stated by the people of knowledge such as Al-Hafizh Ibn Hajar and others.

Ranking authentic Hadiths as Weak

contradicts scholars

Q: What should be done with regard to those who rank Hadiths reported in Sahih (Book of Authentic Hadiths) of Muslim or that of Al-Bukhari?

A: Leaving them out contradicts scholars, except for some Hadiths narrated by Muslim (may Allah be merciful with him) and Al-Daraqutny and others. However, scholars agreed to accept the Hadiths of the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and take them as reliable proofs according to Al-Hafizh Ibn Hajar, Al-Hafizh ibn Al-Salah and other scholars. Some of the narrators may be Da`f (weakness in narration) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) but the compilers of the two Sahihs (i.e. Al-Bukhari and Muslim) chose the Sahih (authentic) Hadiths from what were related by those people, such as Isma`el ibn Abu 'Uwais, `Umar ibn Hamzah ibn `Abdullah ibn `Umar ibn Al-Khattab and others who are Da`if (weak in narration) to some extent. The compilers of the two Sahihs recorded the Hadith that contains no defective cause, for a man may relate many Hadiths and may be wrong in some of them or relate some Hadith after he has been afflicted with impaired memory. The compilers of the two Sahihs observed this and only related from those people the Hadiths which were authentically reported about them in times of perfect safe memory.

To summarize, the Ummah (nation based one creed) accepted what the two Shaykhs (Al-Bukhari and Muslim) narrated and one should disregard anybody who tries to accuse them of any thing except what scholars clarified as mentioned previously (may Allah be merciful with them).

Among the Hadiths that Muslim was criticized for is the Hadith of Abu Hurayrah: "Allah created soil on Saturday..." The sound opinion is that some of the narrators of this Hadith falsely ascribed this Hadith to the Prophet (peace be upon him) in spite of the fact that it is narrated by Abu Hurayrah (may Allah be pleased with him) from Ka`b Al-Ahbar. Besides, the Ayahs of the Qur'an and authentic Hadiths indicated that Allah (Exalted be He) created the heavens and the earth and what is between them in six days; the first of them is Saturday and the last is Friday. It becomes clear that those who attributed to the Prophet (peace be upon him) the saying that Allah (Exalted be He) created soil on Saturday is wrong and similarly Ka`b Al-Ahbar and those who adopted this saying for this is an invalid Israelite narration (reported from the Jews). May Allah grant us success!

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14- This is my opinion regarding Shaykh Al-Albany

Q: We have a knowledgeable Shaykh in our district, but he insults the other Shaykhs who contradict his opinions. This Shaykh mentions Shaykh Nasir Al-Din Al-Albany specifically and he warns people against him almost every night during the talks that he gives in Ramadan. He claims that this is the opinion of all virtuous scholars on Shaykh Al-Albany and that the latter is just a book dealer. Our respected Shaykh! Could you please tell us your opinion on Al-Albany so that we may convey it to this Shaykh as well as the large number of people who attend his lectures.

A: In the Name of Allah, and all praise be to Allah Alone! Shaykh Nasir Al-Din Al-Albany is one of our special Thiqah (trustworthy) brothers who is renowned for his knowledge, virtue, and care for verifying the authenticity of the noble Hadith. Though Shaykh Al-Albany is not infallible and might err in declaring a Hadith as Sahih (authentic) or Da`if (weak); it is not permissible to insult, dispraise, or backbite him. Rather, we are to make Du`a' (supplication) for him that Allah (Exalted be He) grants him more success and uprightness of intention and action.

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In addition, whoever detects a plain proven mistake made by the noble Shaykh is to advise and write to him informing him of it. This would be acting according to the Hadith of the Prophet (peace be upon him) in which he said: (Din (religion) is based on Nasiha (sincerity)...) (Related by Muslim). Moreover, the Prophet (peace be upon him) said: (A Muslim is the brother of a fellow-Muslim. They have neither to oppress them nor to give them up to an enemy...) Moreover, Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: (I gave the pledge of allegiance to the Prophet (peace be upon him) for the following: to offer Salahs (Prayers) perfectly, to pay the Zakat (obligatory charity), and to be sincere to every Muslim.) (The last two Hadith are agreed upon by Al-Bukhari and Muslim).

On the other hand, believers - men and women - are protectors of one another specially people of knowledge for Allah (Glorified be He) says: (The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.)

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Thus, it is Wajib (obligatory) on all Muslims to be sincere to each other, to recommend one another to the truth, to alert the mistaken to their error, and to guide them to that which is right according to

the Shar`y (Islamic legal) proofs. May Allah grant us all success!

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15- Explanation of the Hadith: "I have been commanded to fight against people until they testify that there is no god but Allah...

Q: Could you please explain the following Hadith: ﴾I have been commanded to fight against people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Salah (Prayer), and pay Zakah (obligatory charity). If they do that, their blood and property are guaranteed protection on my behalf except when justified by Islamic law, and their affairs rest with Allah.﴿ ?

A: This Hadith is authentic. It is related by Al-Bukhari and Muslim in their Two Sahih Books of Hadith. This Hadith is narrated on the authority of Ibn `Umar (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾I have been commanded to fight against people until...﴿ Thus, the apparent meaning of the Hadith is that whosoever declares the two Shahadahs (Testimonies of Faith), performs Salah, and gives Zakah is a Muslim whose blood and wealth are guaranteed protection except when justified by Islamic law. For example, if a person commits Zina (premarital sexual intercourse and/or adultery), they are liable to receive Had (ordained punishment for violating Allah's Law) of Zina. This Had is

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lashing and exile if the concerned person is unmarried or stoning to death if they are married. Whoever has embraced Islam, performed Salah (Prayer), and paid Zakah is also to be asked to abide by all the other instructions of Islam.

A new Muslim is guaranteed protection with regard to their blood and wealth unless they do something that violates Islam or necessitates the infliction of Had against them. This same meaning is conveyed by another Hadith that is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: ﴾I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be with Allah.﴿

The two Hadiths have the same meaning: Whoever believes in Tawhid (belief in the Oneness of Allah/ monotheism) and the message of Islam are considered Muslims but then they are to be asked to fulfill the rights of Islam by, for example, performing Salah, giving Zakah, observing Sawm (Fast),

and making Hajj. If they fulfill Allah's Obligations, they are true Muslims but if they refrain from doing so, they are to receive the due punishment and be compelled to correct themselves.

This is the obligation that whoever embraces Islam has to abide by; otherwise, they will receive the due punishment.

16- Explanation of Hadith:

﴾Whoever says: 'La ilaha illa Allah' will enter Jannah.﴿

Q: Is this a Hadith: "Whoever says: 'La ilaha illa Allah' [there is no deity but Allah] will enter Jannah 'Paradise'." Is it sufficient that a person says: (La ilaha illa Allah) without acting upon it?

A: Many Hadiths are narrated from the Prophet (peace be upon him) to the effect that whoever says: ﴾la ilaha illah Allah truthfully, will enter Jannah.﴿ According to some other Hadiths: ﴾... sincerely from the bottom of their heart...﴿ Yet, some other Hadiths read: ﴾I have been ordered to fight against the people until they declare that la ilaha illah Allah, so if they say it, then their blood and property are guaranteed protection on my behalf except when violating it, and their affairs rest with Allah.﴿ In some other Hadiths, the Prophet (peace be upon him) said: ﴾I have been commanded to fight against people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Salah (Prayer),

and pay Zakah (obligatory charity). If they do that, their blood and property are guaranteed protection on my behalf except when justified by Islamic law, and their affairs rest with Allah.﴿

The foregoing Hadiths explain each other. The meaning is that whoever says La ilaha illa Allah (there is no deity but Allah) truthfully from the bottom of their heart and sincerely to Allah Alone and fulfill its rights by performing the Obligations of Allah and abandoning His Prohibitions, then dies on such a state will enter Jannah and his blood and property will be protected in this world except when justified by Islam.

Thus, all Muslims have to fear Allah (Exalted be He), worship Him Alone, and believe in His Messenger, Muhammad (peace be upon him), as being sent to all Jinn (creatures created from fire)

and mankind and as being the final Prophet. All Muslims have to fulfill the Obligations of Allah, abandon what He prohibited, help one another in righteousness and piety, recommend one another to the truth and to patience, and renounce all Dins (religions) of Shirk (associating others with Allah in His Divinity or worship). Whoever dies in the state mentioned above will enter Jannah without being reckoned or punished. Unlikely, whoever commits some sins such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), devouring Riba (usury/interest), undutifulness to parents, and so on, and dies in such state i.e. without making Tawbah (repentance to Allah); are subject to Allah's Will. Allah may bestow His Favor upon them and forgive them for their Tawhid (belief in the Oneness of Allah/ monotheism), belief in Allah and His Messenger (peace be upon him), and being free from Shirk

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or He (Exalted be He) may punish them according to the state of sins that they die in, then they are to be taken out Fire after being purified and they will enter Jannah. Proof for this is Allah's (Glorified and Exalted be He) Saying: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ This Ayah (Qur'anic verse) shows that Allah (Glorified be He) does not forgive whoever dies as a Mushrik (one who associates others with Allah in His Divinity or worship). However, the same Ayah signifies that whoever dies in a state of committing sins - other than Shirk - is subject to Allah's Will. Allah (Glorified be He) may bestow His Favor and Mercy upon him and forgive him without the Shafa`ah (intercession) of anybody or through the Shafa`ah of the prophets, the pious, or any of those that Allah (Exalted be He) permits to intercede. Allah (Exalted be He) says: ﴾Who is he that can intercede with Him except with His Permission﴿ Allah (Glorified be He) says with regard to angels: ﴾and they cannot intercede except for him with whom He is pleased.﴿ And: ﴾And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.﴿

Moreover, it is authentically reported from the Messenger of Allah (peace be upon him) that he will intercede several times for a large number of the sinners among his Ummah (Muslim nation) after their being entered the Hellfire. Allah (Exalted be He) will then take them out of the

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Fire. Similarly, angels, prophets, and pious people also intercede after being permitted by Allah (Exalted be He). Nevertheless, a remnant of sinners will remain in the Fire for not being encompassed by Shafa`ah but Allah (Glorified be He) bestows upon them His Favor and Mercy and takes them out of the Hellfire. No one remains forever in Fire except Kafirs (disbelievers) as Allah (Glorified and Exalted be He) says: ﴾Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴿ He (Glorified be He) also says: ﴾They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴿ And: ﴾whenever it abates, We shall increase for them the fierceness of the Fire.﴿ And: ﴾So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴿ Allah (Glorified and Exalted be He) also says about the disbelievers: ﴾Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴿ ﴾Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do."﴿ Allah (Glorified be He) answers them saying:

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﴾Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper.﴿

There are many other Ayahs (Qur'anic verses) to the same effect. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) amongst the Sahabah (Companions) of the Prophet (peace be upon him) and those who follow them in righteousness. I ask Allah (Exalted be He) to make us amongst them. May Allah grant us success!

17- Explanation of Hadith (Din is based on Nasihah...)

Q: Could you please explain the Hadith which reads: (Din (religion) is based on Nasihah...)

A: This is a great Hadith related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Tamim Al-Dary. The Hadith is supported by some other narrations which are related by narrators other than Muslim. The full wording of the Hadith is: (The Prophet (peace be upon him) said: 'Din is based on Nasihah [sincerity that makes a believer submit fully to Allah and His Messenger and advise others]'. Upon this we said: For whom O Messenger of Allah? He replied: 'For Allah, His Book [Qur'an], His Messenger and for Muslim leaders and the public.)

This great Hadith signifies that Din is Nasihah. This shows the great importance of Nasihah as the Hadith declares that Nasihah represents the Din just as he

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(peace be upon him) said: (Hajj is standing on 'Arafah.) Nasihah is to do something sincerely and truthfully so that it is performed perfectly as Allah (Exalted be He) prescribes it. Thus, Din is Nasihah regarding the performance of the Obligations of Allah (Exalted be He) and the abandonment of what He prohibited. Nasihah is general and it encompasses the Rights of Allah (Exalted be He), the rights of the Messenger of Allah (peace be upon him), the rights of the Qur'an, and the rights of Muslim leaders and the public.

As mentioned above, Nasihah is to be sincere while doing something, care for it, and be keen to perform it perfectly with no cheating, breach, or negligence. The Arabs say: "Dhahabun Nasih (Pure gold)" i.e. it does not involve any cheating.

The Arabs also say: "`Asalun Nasih (Pure honey)" i.e. it does not involve any cheating.

Similarly, a believer has to be sincere to Allah, His Book (Qur'an), His Messenger, Muslim leaders and the public regarding all their deeds.

Being sincere to Allah (Exalted be He) is to believe in His Tawhid (belief in the Oneness of Allah/ monotheism) and to offer all kinds of `Ibadah (worship) such as Salah (Prayer), Sawm (Fast), Hajj, and Jihad (fighting/striving in the Cause of Allah) for Him Alone.

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Being sincere to Allah (Exalted be He) is also to perfect one's `Ibadah, to believe in all that Allah says, and to perfectly perform all the Obligations of Allah (Exalted be He) and abandon all that He has prohibited. Since a believer knows the rights and Obligations of Allah, he fulfills these rights and performs these obligations sincerely to Allah (Exalted be He) and cares for them.

The same applies to the rights of the Qur'an. A believer is to contemplate it and act upon its instructions. Verily, the Qur'an is the Holy Book and strong rope of Allah (Exalted be He). Thus, the Muslims have to care for it sincerely and apply it in their words and actions. They have to perform its obligations, abandon its prohibitions, and keep within the limits that Allah (Exalted be He) makes clear in the Qur'an. The Muslims also have to believe that the Qur'an is the revealed Word of Allah, it is not created, and that Allah is the One Who sent it down and to Him it (the Qur'an) will return. This is the belief of all Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) as Allah (Glorified and Exalted be He) says: ﴾Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴿ ﴾Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴿ and: ﴾The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.﴿

Allah (Glorified and Exalted be He) also says: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ There are many other Ayahs (Qur'anic verses) to the effect that the Noble Qur'an is the revealed Word of Allah (Glorified be He). Thus, every male and female believer have to believe that the Noble Qur'an is revealed - not created - Word of Allah Who sent it down and to Him it will return. This belief is against the belief of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and the Mubtadi`s (those who introduce innovations in religion) who followed them.

Likewise, being sincere to Allah's Messenger (peace be upon him) is to surrender to his commands and avoid the things that he forbade. It is to believe that he is the true Messenger of Allah (peace be upon him) and that he is the final prophet and messenger. Sincerity to the Prophet (peace be upon him) is also to defend his Sunnah (whatever is reported from the Prophet) and look after his Hadiths by distinguishing the Sahih (authentic) Hadiths from the weak ones, protecting them, acting upon them, and abiding by the limits of Allah (Exalted be He) and His Messenger (peace be upon him) as Allah (Exalted be He) says: ﴾These are the limits ordained by Allâh, so do not transgress them.﴿

In conclusion, being sincere to Allah, His Book (Qur'an), and His Messenger (peace be upon him) is to care for the Commands of Allah (Exalted be He) and His Messenger (peace be upon him) which are displayed in the Qur'an and Sunnah,

to perform the Obligations of Allah, abandon what He prohibited, keep within His Limits, praise Him abundantly, make a lot of Dhikr (Remembrance of Allah), and fear Him (Glorified and Exalted be He) a lot. All the foregoing is a manifestation of being sincere to Allah, His Book, and His Messenger (peace be upon him).

On the other hand, being sincere to Muslim leaders is done by making Du`a' (supplication) for them, obeying them in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), helping them in promoting goodness and abandoning evil, and not to rebel against them unless they indulge in clear disbelief that is proven by Allah (Glorified and Exalted be He) as mentioned in the Hadith which is narrated on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) regarding the Bay`ah (pledge of allegiance) that the Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) gave to the Prophet (peace be upon him).

Being sincere to Muslim rulers is also to direct them to goodness, and to enjoin them to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid them from doing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) by nice speech, gentleness, and all useful ways. This is to act upon the foregoing Hadith as well as Allah's (Glorified and Exalted be He) Saying: ﴾Help you one another in Al-

Birr and At-Taqwâ (virtue, righteousness and piety)﴿ And: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

Being sincere to the Muslim public it is by teaching them, explaining the Din (religion) comprehensively to them, calling them to Allah (Glorified and Exalted be He), enjoining them to do Ma`ruf and forbidding them from doing Munkar, and applying Hudud (ordained punishments for violating Allah's Law) and Ta`zir (discretionary punishments) amongst them. May Allah grant us success!

18- Explanation of Hadith that reads: (nor is there any Hamah i.e. a kind of birds that the Arabs used to see as a bad omen, nor is there any bad omen in the month of Safar.)

Q: I heard a Hadith about pessimism. It reads what means: ("There is no Hamah, nor is there any Safar...".) **Would you please explain this Hadith in full.**

A: It was authentically reported that the Prophet (peace be upon him) said: (There is no 'Adwa (no contagious disease is conveyed without Allah's permission), nor is there any bad omen (from birds), nor is there any Hamah i.e. a kind of birds that the Arabs used to see as a bad omen, nor is there any bad omen in the month of Safar, nor is there any Nu' (a star), or Ghul (kinds of devils), but I am pleased with good omens.)

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This Hadith invalidates the pre-Islamic customs of believing that diseases infect people by nature. The Prophet (peace be upon him) shows that this is false and that Allah Alone manages the universe. The Prophet (peace be upon him) was told that (when the healthy camels are mixed with the camels afflicted with scabies, this disease transfers to the healthy ones. He replied that: Who infected the first one?) In other words, he attributed the disease to the cause responsible for the first outbreak. The Prophet (peace be upon him) explained that mixing the sick with the healthy is one reason behind the transmission of disease with Allah's Permission. That was why he (peace be upon him) said: (The sick should not be brought to the healthy. (i.e., the owner of a sick camel should not bring it to the owner of a healthy camel)) The sick camels or any other creature should be isolated from the healthy ones to avoid illness and keep away from its cause. Mixing them may lead the disease to transfer from the sick to the healthy with Allah's Will.

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Furthermore, the Prophet (peace be upon him) said: (One should run away from the leper as one runs away from a lion.) This should be taken as a precautionary measure to avoid contagious diseases. It was authentically reported that (He (peace be upon him) ate with a leper and said: Eat in the Name of Allah and have trust in Him.) to show that it is not necessarily the leper who infects the

healthy, but it may happen if Allah wills.

To conclude, the Hadith mentioned in this chapter affirms that no contagious disease is conveyed without Allah's Permission. The belief that diseases infect people by nature is false. If He wills, He shall/shall not cause the sick to infect the healthy. At the same time, Muslims are commanded to adopt the useful means and giving up those which have evil consequences.

Here is an explanation of the difficult words stated in the Hadith. The phrase ﴾nor is there any bad omen.﴿ means invalidating the belief in bad omens and superstitions by what is seen or heard. The people of Jahiliyyah (pre-Islamic time of ignorance) used to be pessimistic if they saw something they disliked. The Prophet (peace be upon him) forbade this saying

in another narration: ﴾Believing in omens is polytheism; believing in omens is polytheism.﴿ And: ﴾If any of you sees anything he dislikes, he should say: O Allah, no one brings good things except You, and no one averts evil things except You and there is no might nor power but in Allah.﴿ It was reported that the Prophet (peace be upon him) said: ﴾Whoever lets a bad omen stop him from doing something is guilty of shirk. They said, "What is the Kaffarah (expiation) for that?" He said, To say: Allahumma la khayra illa khayruka wa la tayra illa tayruka wa la ilaaha ghayruka (O Allah, there is no good except Your good, no birds (omens) except from You, there is no deity but You.﴿

'Hamah' is a kind of bird called an owl. The people of Jahillyah claimed that if this bird shouted over one's house, the inhabitants of the house would die. The Prophet (peace be upon him) prohibited this claim.

His saying ﴾nor is there any Safar﴿ refers to the known month of Safar. People used to regard the beginning of this month as bad a omen. Forbidding this act, the Prophet (peace be upon him) explained that it is like any other month and we must not be pessimistic about it.

Some scholars stated that it means a kind of creature that grows in the stomach and is called Safar. They believed it is contagious.

Nu' (plural Anwa') refers to the stars. Some people used to regard seeing some stars as a bad omen. The Prophet (peace be upon him), therefore, prohibited this act. In the Noble Qur'an, Allah (may He be Praised) has shown that stars are created to adorn the heavens, drive away the devils and guide man in the land and on the sea. Allah (may He be Praised) says: ﴾And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtîn (devils)﴿ And: ﴾It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.﴿ He (may He be Praised) also says: ﴾And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.﴿

The word Ghul means a kind of Jinn that appears in the desert to mislead and scare people. Some people of Jahiliyyah used to believe in this kind of Jinn and its superpowers. Allah (Exalted be He) nullified this belief.

It was reported that the Prophet (peace be upon him) said: ﴾When the Jinn try to mislead you (by

taking different shapes), hasten to pronounce Adhan (call to prayer).) This indicates that mentioning Allah's Name helps drive the Jinn away; together with adopting the means which protect from every evil, and taking refuge in the Perfect Words of Allah from the evil of what He created wards off its evil and that of anything else.

Good omens imply feeling happy upon hearing a good word, but it does not stop him from doing something. Concerning this matter, the Prophet (peace be upon him) said: (but the good omen pleases me. It was said to him, "O, Allah's Messenger! What is a good omen?" He (peace be upon him) said, "A good word.") End of Quote

For example, when a sick person hears someone saying: "O the healthy and cured one", he feels happy. Likewise, when someone seeking something and hears someone else saying: "O you who gives existence to others, O one whom Allah grants success, or O lucky person"!, he feels optimistic and happy. May Allah grant us success!

19- Interpretation of the Hadith which states,

﴾Whoever wears an amulet commits an act of Shirk﴿

Q: It was mentioned in a Hadith that whoever wears an amulet has committed an act of Shirk (associating others in worship with Allah). Please explain this Hadith.

A: This Hadith was reported in the following wording: It was reported on the authority of Ibn Mas`ud (may Allah be pleased with him) that he said, "I heard the Messenger of Allah (peace be upon him) saying: ﴾Spells, charms and love-potions are acts of Shirk.﴿ (Related by Ahmad and Abu Dawud). Amulets are tied to the necks of children to protect them from `Ayn (the evil /envious eye). The Prophet (peace be upon him) also said: ﴾If a person ties an amulet, may Allah not accomplish their affairs!﴿ In another narration it states: ﴾Whoever wears an amulet commits an act of Shirk.﴿ The reason behind hanging amulets being an act of Shirk, and Allah knows best, is that a person who hangs them believes that they have the ability to bring benefit;

they become inclined to them more than Allah; and their Tawakkul (putting one's trust in Allah) is weakened. Any of these are enough to warn against them. Lawful means are enough and are a substitute for amulets. Hoping in other than Allah (Exalted be He) is considered as associating others with Him. May Allah provide all of us with refuge from that!

Hanging amulets is considered a form of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), unless the person who hangs them thinks that they repel harm themselves, not due to Allah. In this case, it is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

Reconciliation between two Hadiths on

Ruqyah, amulets and love charms

Q: It was reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said: "I heard the Messenger of Allah (peace be upon him) saying: ((Illegal) Ruqyah, amulets and love charms are acts of Shirk (associating others in worship with Allah).") **It was also reported on the authority of Jabir (may Allah be pleased with him) that he said:** (My maternal uncle used to treat the sting of a scorpion with Ruqyah. The Messenger of Allah (peace be upon him) later forbade the use of Ruqyah (for treatment). My uncle then went to him and said, "O Messenger of Allah, you forbade to practice Ruqyah, whereas I employ it for curing the sting of scorpions." The Prophet (peace be upon him) replied, "Whoever amongst you is able to benefit his brother should do so.")

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How can we reconcile between the Hadiths denoting permissibility and the other denoting impermissibility of Ruqyah? What is the ruling on wearing an amulet which contains Ayahs (verses) of the Qur'an?

A: The prohibited Ruqyahs are those which include Shirk, Tawassul (supplicating to Allah in the name of any other thing than Allah) or mysterious words whose meaning is unknown. The Ruqyah which is free from these things is permissible and one of the greatest reasons for recovery, according to the saying of the Prophet (peace be upon him): (There is no harm with Ruqyah which does not include any act of Shirk.) He (peace be upon him) also said: (A person among you who is competent to benefit their brothers should do so.) Both Hadiths were related by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also said: (There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.) This means that it is more worthy to practice Ruqyah when afflicted with those two things. The Prophet (peace be upon him) recited Ruqyah over himself and over people.

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Hanging amulets for patients or children is not permissible. These prohibited Ruqyahs are called amulets, Hirz (protective amulets), or Jawami`. According to the preponderant opinion, all these kinds of amulets are prohibited and are a form of Shirk because the Prophet (peace be upon him) said: (Whoever ties an amulet, Allah will not accomplish their affairs; and whoever ties a cowrie shell, Allah will not protect them.) He (peace be upon him) also said: (Whoever wears an amulet has commits an act of Shirk.) He (peace be upon him) also said: ((Illegal) Ruqyah, amulets, and love charms are Shirk.)

Scholars held different views with regard to the permissibility or impermissibility of amulets that

contain Ayahs from the Qur'an or permissible Du`a' (supplications). The preponderant opinion is that this is not permissible for two reasons:

The first of which is the general meaning of the previously mentioned Hadiths, as they include all amulets, whether or not they contain Ayahs of the Qur'an.

The second reason is to block the means leading to Shirk. If the amulets that contain Ayahs from the Qur'an are permitted, they will be mixed with others, which would lead to using other amulets. It is known that blocking the means leading to sins and Shirk is one of the great rules of Shari`ah (Islamic law). May Allah grant us success.

21- Reconciliation between two Hadiths concerning bad omen

Q: How can we combine the Hadith of the Prophet (peace be upon him) which states: (There is no bad omen or Hamah (pre-Islamic belief: a worm that comes out of murder victims asking for revenge/ bones of the dead turning into a bird called Al-Sada)) **and his saying:** (If there is bad omen in anything, it is in a house, a woman and a horse.) **Please advise, may Allah reward you with the best!**

A: There are two kinds of bad omen: the first of which is a form of Shirk (associating others with Allah in His Divinity or worship), which is superstitions of seen or heard things. This is a bad omen and it is not permissible. The second one is excluded from this prohibition, which is mentioned in the Sahih (authentic) Hadith: (Evil omen is in three things: a house, a woman and a horse.) This form of bad omen is excluded from prohibition, because some people claim that some women and horses are a bad omen, which is a predestined evil. If a person leaves a house that does not befit him, divorces a wife that does not suit him, or sells a horse that does not suit him, there is no harm in this, and he is not considered superstitious.

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22- Reconciliation between two Hadiths pertinent to Infection

Q: How can we reconcile between the Hadith which states: "There is no infection (conveyed without Allah's permission) or bad omen from birds" and the other Hadith which states: "and flee from a leper as you flee from a lion"?

A: There is no contradiction between both Hadiths, according to scholars as these are Hadiths of the Prophet (peace be upon him). He (peace be upon him) said: ("There is no infection (conveyed without Allah's permission), bad omen from birds, Hamah (bad omen from owls), bad omen in the month of Safar, a star promising rain, or an ogre.") This negates the beliefs of the people of the Jahiliyyah (pre-Islamic time of ignorance) that diseases such as scabies are infectious by themselves and that anyone who mixes with the sick person will be infected. This is false, as it occurs because Allah wills and ordains so. As it is known, the person may mix with the sick and they will not be infected. Thus, when the Prophet (peace be upon him) was asked about mixing the healthy camels and the camels afflicted with scabies, he replied: ("Who infected the first one?")

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The Prophet (peace be upon him) said: ("and flee from a leper as you flee from a lion.") And: ("The sick should not be brought to the healthy." (i.e., the owner of a sick camel should not bring it to the owner of a healthy camel)) they show that it is impermissible to believe that contagious disease transfers without Allah's Permission. However,

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it is permissible for an individual to take the necessary precautions to avoid evil. Among these precautions are keeping away from anyone who is afflicted with a contagious disease such as scabies, leprosy which may be transferred to a healthy person with Allah's Permission and preventing camels from mingling with other camels afflicted with scabies. These precautions should be taken to avoid Satan's whispers which may make a person think that the illness is caused because of an infectious disease.

23-

Meaning of the Hadith: "Two (practices) of people are tantamount to Kufr

5:What is the explanation of the Hadith: ("Two (practices) of people are tantamount to Kufr (disbelief); (they are) impugning lineage and wailing over the dead"?) **What is the exact meaning of Kufr in this Hadith?**

A: This is Hadith Sahih (authentic Hadith) related by Muslim in his Sahih book of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him).

Impugning lineage means defaming and criticizing people's lineage with the aim of despising and dispraising them. However, if it is to state a fact such as saying so-and-so descends from the tribe of Banu Tamim whose qualities are such-and-such, or from Qahtan , Quraysh , Banu Hashim whose qualities are such-and-such, without defaming them, this is not considered as impugning lineage.

Wailing over the dead means crying loudly over the dead and this act is prohibited. Kufr in this context is a lesser degree of absolute Kufr that renders one outside the fold of Islam. For example, the Prophet (peace be upon him) said: ("Verily, between a servant and Shirk and Kufr is the negligence of prayer.") (Related by Muslim in his Sahih) This is major Shirk (associating others with Allah in His Divinity or worship) according to the most authentic opinion of scholars. Muslim scholars have divided Kufr, Zhulm (injustice) and Fisq (flagrant violation of Islamic law) each into two types.

Similarly, there are two types of Shirk; major and minor Shirk. Major Shirk is like supplicating to, seeking the help of and vowing to the dead, idols, trees,

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rocks and planets. Minor Shirk can be seen in statements like "Were it not for Allah and so-and-so..." and "If Allah and so-and-so will". The proper way of saying these statements would be "Were it not for Allah then so-and-so..." and "If Allah wills then so-and-so."

Moreover, swearing by other than Allah (Exalted be He) also falls under minor Shirk, such as swearing by the Prophet (peace be upon him), the life of someone or the Faith.

Riya' (showing-off) is another example of minor Shirk, such as someone seeking Allah's Forgiveness or reciting Qur'an loudly so that people may hear him.

Moreover, there are two types of Zulm; the first is major Zulm which is Shirk. Allah (Exalted be He) says: (And it is the disbelievers who are the Zâlimûn (wrong-doers).) He (Glorified be He) also says: (It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.)

The other type is minor Zulm which is apparent in people doing wrong to each other with regard to their blood and property. The other type is minor Zulm which is is apparent in people doing wrong to each other with regard to their blood and property.

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Conciliation between Hadith about strangeness of Islam

and Hadith concerning the survival of the triumphant group

Q: How can we conciliate between the Hadith whicj reads: ﴾Islam began as something strange...﴿ **and the Hadith:** ﴾A group of my ummah will continue to prevail following the truth...﴿ **?**

A: There is no contradiction between the two Hadiths. The first one is clear and is confirmed by historical reality. The rest of the Hadith is as follows: ﴾and it will go back to being something strange as it began, so glad tidings to the strangers.﴿ Another narration was related by someone other than Muslim, reads: ﴾They will revive that which the people have killed off of my Sunnah.﴿ Another wording reads: ﴾those who set right what others corrupt.﴿

The second Hadith indicates that reform, Da`wah (calling to Islam), knowledge and teaching will continue, and this is glad tidings that there will be a group which still prevails and adheres to the truth.

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The idea of being a stranger is not contrary to the idea of the survival of that group, and it does not imply that it will be in one place. Truth must remain until the Dajjal (Antichrist) emerges, and until the wind comes [which will take the souls of the believers just before the Hour begins].

Moreover, this sense of being a stranger may increase in one area whilst decreasing in another, and it may mean many things, such as an increase in Bid`ah (innovation in Islam), neglect of Prayer in congregation, or not enjoining what is good and forbidding what is evil. One of the most serious manifestations of it is the alienation of the people of Tawhid and the prevalence of Shirk. We ask Allah (Exalted be He) to keep us safe and sound! Islam may prevail in some areas and become stronger than before, as we see in real life, and it may be stronger at some times more than others.

Concerning the Hadith: ﴾There will come no time but the time after it will be worse than it﴿ this is to be interpreted as referring to what is usually the case. It does not mean that there will not be some times that are stronger than those that came before, as in the case of the era of `Umar Ibn `Abdul-`Aziz. His time was better than the time of Sulayman and Al-Walid, and as in the case of the time of Shaykh-ul-Islam Ibn Taymiyyah and his disciple Ibn Al-Qayyim when the Sunnah prevailed and innovation was refuted; and as happened in Arabia after the Da`wah of Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him).

25- Explanation of Hadith, "Islam began as something strange..."

Q: What is meant by the Hadith ("Islam started as something strange and it will revert to how it began, as being strange. So blessed be the stranger.") **?**

A: This Hadith means that Islam started as something strange in Makkah and Madinah. Only a few people followed its teachings and acted accordingly. Then it spread and people in crowds entered into it, and it became superior to all religions. At the end of time, Islam will revert to how it began. Only a few people will know and act according to the real meaning of its teachings. Those people are the "Ghuraba' (strangers)".

The Prophet (peace be upon him) said: ("So blessed be the stranger.") (Related by Muslim in his Sahih (authentic) book of Hadith) In another narration not from Muslim: (It was said, "O Messenger of Allah! Who are the strangers?" He replied, "Those who perform good deeds while others make mischief.") And, in other wordings: ("Those who fix what others have ruined of the Sunnah.") .

I ask Allah to make us and the rest of the Muslims among them, for He is the best One to be sought for help!

26-

The degree of authenticity of the Hadith:

"None of you (truly) believes until their desire is in accordance with what I have brought."

Q: What is the degree of authenticity of the Hadith: ("None of you (truly) believes until their desires is in accordance with what I have brought") **?**

A: This Hadith was classified as Sahih (authentic) by a group of scholars and as Da`if (weak) by another. A Mu'min (believer) will not have perfect Iman (faith/belief) until their desire is in compliance with what the Prophet (peace be upon him) came with. For, if a person is inclined to and observing acts of disobedience such as Zina (premarital sexual intercourse and/or adultery), Ghaybah (backbiting), Namimah (tale-bearing) or others; his Iman will be imperfect, and he will not attain perfection unless his desire and inclination is in line with what he (peace be upon him) came with. Furthermore, if a person follows his (evil) desires and obeys Satan; this is a lack of Iman which might lead to Kufr (disbelief) if a person's desires lead them to worship other than Allah (Exalted be He). In addition, if a person disdains or reviles the Din (religion of Islam), regards as Halal (lawful) whatever is prohibited by Allah; he will fall into Kufr and become a Murtad (apostate) of Islam. We ask Allah (Exalted be He) to safeguard us against that!

27-

Explanation of the Hadith which reads:

(A man becomes a believer in the morning and a disbeliever in the evening)

Q: It was authentically reported from the Prophet (peace be upon him) in a long Hadith that he said: (A man would be a Muslim in the morning and unbeliever in the evening or a believer in the evening and unbeliever in the morning, and would sell his faith for worldly gains.) **What is the meaning of Kufr (disbelief) in this Hadith and how would a Muslim forsake his religion?**

A: It was authentically reported that he (peace be upon him) said: (Hasten to perform good deeds (before you are overtaken) by turbulence which would be like a part of the dark night.) Hasten to do good deeds (before you are overtaken)" (trials which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or he can be a believer at night and a disbeliever in the morning, who exchanges his religion for the perishable goods of the worldly life.) This means that the foreign natur of Islam intensifies until a believer becomes a Muslim (descends from a higher to lower degree in faith) then he becomes a disbeliever. On the contrary, a believer becomes a believer at night and a disbeliever the following morning.

He sells his religion for a worldly matter by uttering the words of Kufr or acting according to it for the sake of the world, so he becomes a believer in the morning, then someone says to him: Would you insult Allah and the Prophet (peace be upon him) and we shall give you such and such; or says: commit adultery and drink wine and we shall give you such and such. So, he sells his religion for a worldly matter and becomes a disbeliever in the morning or at night. They may say to him: Do not be with the believers and we shall give you such and such and be with the disbelievers. They tempt him to engage with the disbelievers and be on their side so that they may give him a lot of money, become a close friend to the unbelievers and an enemy to the believers. There are numerous types of apostasy, and mostly, it happens because of the love of the world and giving it preference to the Hereafter. Therefore, he said: ("...and would sell his faith for worldly gains.) In another narration: (Hasten to perform good deeds before (these) things take place. Are you waiting for abject poverty, overwhelming wealth, crushing illness, weakening old age, sudden death, Al-Dajjal (the Antichrist) who is a hidden impending evil, or the Hour (Resurrection) which is going to be more grievous and more bitter.) A believer hastens to do good deeds for fear that sudden

death strikes him before doing them. A Muslim may be afflicted with sickness that hinders him from work or may be afflicted with old age and other things. So, he should take advantage of his life, health (Part Number: 28، Page Number: 194)and mental ability and do righteous deeds before he is hindered because of sickness or something else. Sometimes a Muslim is kept busy with the world and giving it preference to the Hereafter because the enemies of Islam and advocates of Kufr and aberration adorn it to them.

28- Explanation of the Hadith:

("The knots of Islam will be undone one by one.")

Q: The Prophet (peace be upon him) said, ("The knots of Islam will be undone one by one. Each time one knot is undone, people will cling to the one next to it. The first of them to be undone is ruling and the last is Salah (Prayer).) **What is the interpretation of this Hadith? What is meant by the 'undoing' of ruling?**

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A: The mentioned Hadith was related by Imam Ahmad in his Musnad (Hadith compilation), Al-Tabarany in "Al-Mu`jam Al-Kabir" and Ibn Hibban in his Sahih (authentic) Book of Hadith with a good Isnad (chain of narrators) on the authority of Abu Umamah Al-Bahily (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("The knots of Islam will be undone one by one. Each time one knot is undone, people will cling to the one next to it. The first of them to be undone is ruling and the last is Salah (Prayer).")

Its meaning is obvious; the more Islam is estranged, the more the people contradict it and violate its rulings and commands. This is the same as the saying of the Prophet (peace be upon him): (Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings are for the strangers.) (Related by Muslim in his Sahih)

The meaning of his saying (The first to be undone is ruling,) is quite clear. It is ignoring Allah's Shar` (law) which is the current status of most of Muslim countries. It is known that everyone should apply Allah's Shar` in everything and beware of ruling according to laws and traditions that contradict Allah's Purified Shar`. This is according to Allah's (Exalted be He) Saying:

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(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) He (Glorified be He) also says: (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).) (Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.) He (Glorified be He) also says: (And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).) (And whosoever does not judge by that which

Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿ ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿

The scholars (may Allah confer mercy upon them) clarified that Muslim rulers should rule according to Shari`ah in all the affairs of Muslims and in every

disputed matter, according to these gracious Ayahs (Qur'anic verses). They stated that if a ruler judges in accordance with other than what was revealed by Allah (Exalted be He) and considers this Halal (lawful) for him, this is considered major Kufr (disbelief) that renders him out of the fold of Islam. However, if he does not think that this is Halal, but rules according to other than what was revealed by Allah (Exalted be He) due to other reasons, such as a bribe or anything else, while believing that it is not allowable for him, and that he should apply the rulings of Shari`ah, this is considered minor Kufr, minor Zhulm (injustice) and minor Fisq (flagrant violation of Islamic law).

May Allah guide all the Muslim rulers to rule according to His Shari`ah, refer to it, impose it upon their peoples, and beware of anything that contradicts it, for He is the Most Generous One! There is no doubt that referring to the Shari`ah and applying it leads to the benefits and welfare of this world and the Hereafter, safety from the conspiracies of enemies, and assistance for victory against them. This is according to Allah's (Exalted be He) Saying: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden)

[i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

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﴾Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) -﴿ ﴾The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).﴿ There are many Ayahs (Qur'anic verses) that stress this meaning.

The saying of the Prophet (peace be upon him) in the mentioned Hadith: The last of them is Salah, means that many people will abandon it, which is the current status in many Islamic countries. May Allah set right the affairs of the Muslims; enable them to adhere to His Religion; and help them offer Salah at its due times congregationally in the Masjids (mosques)! Allah (Glorified and Exalted be He) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.﴿

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Salah is the main pillar of Islam and its second corner, according to the saying of the Prophet (peace be upon him): ﴾The peak of the matter is Islam and the pillar is Salah.﴿ The Prophet (peace be upon him) also said: ﴾Islam was based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage).﴿

Allah (Glorified and Exalted be He) asked us in His Glorious Book to offer Salah and keep it in His Saying: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ He (Glorified be He) also says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿

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﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ The middle Salah is the `Asr (Afternoon) Prayer, as authentically reported from the Prophet (peace be upon him). He (Glorified be He) obligated offering the Five Obligatory daily Prayers and keeping them as prescribed by Allah, and He stressed on the `Asr Prayer in particular. This might be because its time is at the end of the day after work, so people might neglect it out of laziness or sleep. That is why Allah (Glorified be He) has urged us to keep it and warned us from neglecting it. He (Glorified be He) says: ﴾Recite (O Muhammad صلى الله عليه وسلم) what has been

revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)》 There are many other Ayahs about Salah. It was authentically reported from the Messenger of Allah (peace be upon him) that he said: 《That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.》

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(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih Isnad.) The Prophet (peace be upon him) also said: 《What makes one a disbeliever and a polytheist is abandoning prayers.》 (Related by Muslim Muslim in his Sahih on the authority of Jabir ibn `Abdullah (may Allah be pleased with him).

The great Sahaby (Companion of the Prophet) `Abdullah Ibn Mas`ud (may Allah be pleased with him) said: 《He who likes to meet Allah tomorrow as a Muslim, he should keep offering Salah when the Adhan (call to Prayer) is announced, for Allah has laid down for your Prophet the paths of right guidance, and this (Salah) is among the paths of right guidance. If you were to offer Salah at home as this man who stays away from the Masjid (mosque) offers Salah at home, you would abandon the practice of your Prophet. If you were to abandon the practice of your Prophet, you would go astray. Any man who purifies himself well, then heads for one of the Masjids, Allah will record a blessing for him for every step he takes, raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one abandoned it, except a hypocrite, who was well-known for his hypocrisy; whereas a man would be brought swaying (due to weakness) between two men until he was set up

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in a row.》 (Related by Muslim in his Sahih)

There are many Hadiths that urge people to perform Salah and warn against abandoning it. Allah (Glorified be He) told us in His Glorious Book that being lazy in offering Salah is one of the attributes of the hypocrites who are promised to be in the lowest depth of Hellfire, according to Allah's Saying in Surah Al-Nisa': 《Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.》

He (Glorified be He) says about the hypocrites in Surah Al-Tawbah: 《And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.》 《So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.》

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May Allah grant safety to us and all the Muslims from the attributes of Kafirs and hypocrites. May Allah guide us and all the Muslims to adhere to His Religion and beware the causes of His Wrath, for He is the Only One Capable of doing so!

29- Abandonment of means on the pretext of

the Hadith of the seventy thousand

Q: Some people advance the Hadith of the seventy thousand who will enter Jannah (Paradise) without being taken into account or torment, as a pretext for abandoning the means. How can we refute them?

A: These seventy thousand have not abandoned the adoption of the means; rather, they refrained from two things: Istirqa' and cauterization. Istirqa' is asking a person to make Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for oneself.

This Hadith shows that refraining from asking others to recite Ruqyah and discarding cauterization is preferable, but there is nothing wrong in resorting to them when necessary. This is based on the Prophet's command (peace be upon him) to `Aishah to ask for Ruqyah when she fell ill.

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He (peace be upon him) also commanded the widow of Ja`far ibn Abu Talib (may Allah be pleased with him); Asma' bint `Umays (may Allah be pleased with her) to ask for Ruqyah for her children. Accordingly, this shows that there is nothing wrong in doing so when necessary. Furthermore, he

(peace be upon him) said: ﴿Healing lies in three things: cauterizing with fire, the incision of the cupper, and drinking honey, and I do not like to be cauterized.﴾ Nevertheless, the Prophet (peace be upon him) cauterized some of his Sahabah (Companions of the Prophet) when there was a necessity, for it is a permissible means when required. Istirqa' is asking for Ruqyah; however, if a person makes Ruqyah for another person without the latter's request, this is allowable and not reprehensible. This applies also to all other permissible means of medication such as injections, pills and syrups and so on.

As regards the believing and acting upon bad omens mentioned in the Hadith of the seventy, it involves having pessimism about things that are either seen or heard. This is Haram (prohibited), since it represents one of the forms of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) when it deters the pessimist from doing the thing they intend. Allah (Glorified be He) says: ﴿The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴾

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The Prophet (peace be upon him) said: ﴿There is no 'Adwa (contagion, transmission of infectious disease without the permission of Allah), and no Tiyarah (superstitious belief in bird omens)﴾ And: ﴿Tiyarah is Shirk (associating others with Allah in His Divinity or worship); Tiyarah is Shirk.﴾ And he (peace be upon him) said when Tiyarah was mentioned before him: ﴿The best of it is Fa'l (optimism, good omen, favorable sign, propitious indication), and it (Tiyarah) must not deter a Muslim. And if any of you see something they dislike, let them say, 'Allahuma la ya'ti bil-hasanat illa anta wa la yadfa' al-sayi'at illa anta, wa la hawla wa la quwwata illa bik [O Allah! No one brings good but You and no one wards off evil but You, and there is neither power nor strength except with You].'﴾ It was also reported that he (peace be upon him) said: ﴿Anyone who lets Tiyarah deter them from going ahead with their objective has committed Shirk. They said, "O Messenger of Allah! What is the Kafarah (expiation) for that?" He (peace be upon him) said, "To say: Allahumma la khayra illa khayruk, wa la tayra illa tayruk, wa la ilaha ghayruk [O Allah! There is no goodness except Yours, and no bird except Yours (i.e. You are the God of all birds, they can do nothing), and there is no god but You]."﴾ (Related by Ahmad)

Based on the above-mentioned evidence, it becomes known that Tawakkul (putting one's trust in Allah) does not prohibit a person from implementation of means. Man eats and drinks, because food is the means of satisfying hunger and building and protecting the body. Thus, it is not permissible for people to refrain from eating or drinking on the plea of reliance on Allah, expecting this to keep them sound and healthy; no sane person can say this! Similarly, heavy clothes should be worn in winter

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for warmth and protection against cold, which is injurious to health. Other means should be implemented such as shutting the doors to guard against burglary, or carrying a weapon when there is a need and so on. All these are means which a person is ordered to use. It is worth mentioning that the Prophet (peace be upon him), who is the epitome of Tawakkul, armed himself at Uhud and Badr. as well. At Uhud, he (peace be upon him) used two shields, and he also wore a suit of armor on entering Makkah. All these were means used by him (peace be upon him) and his Sahabah (may Allah be pleased with them).

30- Impermissibility of testifying to people's entrance to Jannah or Hell

except those whom the Messenger of Allah (peace be upon him) testified to their virtue

Q: In a book entitled "Shifa' Al-`Alil" I came up to a narration reported from the Mother of the Faithful, `Aisha (may Allah be pleased with her), that ﴾A child died in her presence, so she said, "Blessed be your soul. You are as one of the birds of Jannah (Paradise)." To this the Prophet (peace be upon him) replied, "How do you know, **O `Aisha,** that he will be in Jannah? Only Allah knows better what he may have done in this life."﴿ **On a different oaacssion, the Prophet (peace be upon him) is reported to have said,** ﴾The Pen is lifted from three persons (their deeds will not be recorded)﴿ **and he counted among them,**

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﴾a child until he reaches puberty.﴿ **Both narrations are known as Sahih (authentic). The question now is: how to reconcile them.**

A: This Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It is recorded in the collections of Al-Bukhari and Muslim, wherein `Aisha (may Allah be pleased with her) described the child as "one of the sparrows of Jannah". The Prophet (peace be upon him) commented on her statement, saying ﴾O, `Aisha! Allah created for Jannah its inhabitants even before they were born.﴿

What the Prophet meant here was to prevent her from testifying to the entry of any specific person into Jannah or Hell, even if that person is a child. We should not testify to the virtue of children, because they may have been following the creed of their parents who may be non-Muslims or even hypocrites pretending to believe in Islam. Therefore, it is not permissible to testify to one's admission to Jannah or to Hell, even if they are children, nor to say that a certain person will definitely be of the inhabitants of Jannah. For, we do not know the religious position of their parents, and habitually children follow the creed of their parents.

Anyone who dies in childhood not following the religion of Islam, will be tested on the Day of Resurrection, according to the most authentic opinion of scholars. If their parents were not Muslims and were

Kafirs (disbelievers), they will be tested on the Day of Resurrection. If they obey and submit to Allah, they will enter Jannah; and if they do not, they will go to Hell. This is typical of the condition of Ahlul-Fatrah (those whom Islamic Da`wah has not reached in an uncorrupted form)

who will be tested, according to the most authentic opinion, and the same ruling applies to children. ﴾When the Prophet (peace be upon him) was asked about the destiny of the deceased children of Mushriks (those who associate others with Allah in His Divinity or worship), he answered, "Allah knows best what they would have done (had they lived)."﴿

There is also evidence from the Sunnah (whatever is reported from the Prophet) that the children who die before puberty will be tested on the Day of Resurrection, and they will be commanded to fulfil some obligations. If they obey, they will enter Jannah; and if they disobey they will enter Hell.

This again reiterates that none should testify to anyone that they will enter Jannah or Hell, except those whom the Messenger of Allah (peace be upon him) testified to their virtue. This is one of the fundamental doctrines of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim mainstream).

The Prophet (peace be upon him) did not consent `Aisha's statement on the ground that she testified to the child's admission into Jannah in the affirmation, calling him "one of the birds of Jannah." He (peace be upon him) did not endorse her saying, as there was perhaps

something preventing the child from entering Jannah; and so he will first be tested on the Day of Resurrection because his parents were non-Muslims.

According to Ahl-ul-Sunnah wal-Jama`ah, Muslim deceased children will join their parents in Jannah, but the children of non-Muslims will first be tested on the Day of Resurrection. This is Al-Haqq (the Truth). Those who obey will enter Jannah and those who disobey will go to Hell, typical of the condition of Ahl-ul-Fatrah. This is the correct ruling, and this is the meaning of the Hadith.

31- What is the authenticity of the two Hadiths on seeing the Prophet (peace be upon him) in dream

Q: What is the authenticity of the two following Hadiths reported from the Messenger of Allah (peace be upon him)? The first Hadith says what means: (Whoever has seen me in a dream has truly seen me.) **The second one says what means:** (Whoever has seen me (in a dream), Hellfire will be prohibited to touch him.) **Would you please explain these Hadiths as well?.**

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A: As for the first Hadith in which the Prophet (peace be upon him) said: (Whoever has seen me in a dream has truly seen me) this is a Sahih (authentic) Hadith. It was also narrated in other variant wordings, among which is his saying (peace be upon him): (Whoever saw me in a dream has truly seen me, for Satan does not appear in my human figure.) He (peace be upon him) also said in the same sense: (He who saw me in a dream has truly seen me, for Satan does not appear in my person.) There are other variant wordings that are all reported from him (peace be upon him), indicating that Satan- Allah's enemy- was forbidden to appear in the figure of the Prophet (peace be upon him).

Thus, whoever has seen the Prophet (peace be upon him) in a dream has seen him (peace be upon him) truly, if they see him in the figure as known to the people of knowledge; of medium height, handsome, having rosy-white skin and a thick black beard which slightly turned into grey at the end of his life (peace be upon him).

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So, whoever has seen him in this description has truly seen him, for Satan does not appear in his figure (peace be upon him).

As for the second saying: (Whoever has seen me (in a dream), Hellfire will be prohibited to touch him) this is not a validly documented report and it is not Sahih Hadith.

32- Reconciling the two Hadith about Allah's Hand

Q: What is your viewpoint concerning the Hadith reported from Ibn `Umar, which is ranked as Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) according to Imam Muslim, wherein the Messenger of Allah (peace be upon him) said, ﴾Then He shall fold the earths in His Left Hand and say, "I am Allah! Where are the tyrants? Where are the arrogants?"﴿ **How can we reconcile this Hadith and the one in which the Prophet (peace be upon him) said,** ﴾Indeed, both His Hands are right﴿ **?**

A: Both Hadiths belong to the category of Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) according to the scholars of Sunnah (whatever is reported from the Prophet). The above Hadith as reported from Ibn `Umar is Sahih and Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), not Mawquf. Praise be to Allah, there is no contradiction between them. Allah (Glorified be He) has a Right and a Left Hand with regard to the literal designation, according to the Hadith reported from Ibn `Umar. But both His Hands are blessedly Right in terms of His Majesty and Graciousness, which is confirmed by some other Sahih Hadith.

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This is manifested in Allah's saying (Exalted be He), ﴾and the heavens will be rolled up in His Right Hand.﴿ and the saying of the Prophet (peace be upon him), ﴾Allah's Right Hand is graciously so bountiful that no benevolence may exhaust it.﴿ According to the very apparent wording of the Hadith, the opposite of the Right Hand is the Left Hand.

The Ayahs (Qur'anic verses) and Hadiths are intended to emphasize that Allah (Glorified and Exalted be He) has a Right Hand and a Left Hand in view of the literal designation, but both of them are blessedly Right Hands in merit, without imperfection in any manner. He (Glorified be He) is absolutely Perfect in everything according to the Ijma` (consensus of scholars) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), from the time of the Sahabah (Companions of the Prophet) and their followers in righteousness. Allah (Glorified and Exalted be He) also said, ﴾Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.﴿

33- What is the authenticity of the Hadith that reads:

(Allah created Adam in His Own Image.)

Q: The following Hadith is recorded in the Sahih collection of Al-Bukhari, Book of Asking Permission: (Allah has created Adam in His Own Image) It falls within the subject of Asking Permission and the Beginning of Creation. Its exact wording is: (Allah created Adam in the image of

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the Beneficent.) **Ibn Hajar (may Allah be merciful with him) commented: It is soundly reported that the Prophet (peace be upon him) stated that Allah (Exalted be He) created Adam in the Image of the Beneficent. How authenticity is this Hadith?**

A: This information contained in this Hadith is sound. The Hadith is Sahih (authentic) as confirmed by Ishaq, Ahmad and others. It means that Allah is All-Hearer and All-Seer but it does not conclude that His hearing or seeing resemble those of human beings. Allah (Glorified and Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) This denotes that Allah (Exalted be He) created Adam in His Own Image and endowed him with the faculties of hearing, seeing and speech and with hands and feet. Yet, Allah's (Exalted be He) Image does resemble that of human beings, High Exalted be He above having likes or peers.

Allah (Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) and, ("And there is none co-equal or comparable unto Him.") and, (Do you know of any who is similar to Him?) and, (So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).)

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34- The Hadith stating that the Prophet (peace be upon him) was created from light is fabricated

Q: We hear some Imams in Friday Khutbah (sermons) say that the Prophet (peace be upon him) was created from light, not from earth like all humans. We would like to enquire about the soundness of this saying.

A: This statement is false and mere fabrication. Allah (Exalted be He) created our Prophet (peace be upon him) in the same way He created all human beings, from "despised fluid," i.e. from the semen of his father `Abdullah and the ovum of his mother Aminah. Allah (Glorified be He), says in His Glorious Book: ﴾Then He made his offspring from semen of despised water (male and female sexual discharge).﴿ Muhammad (peace be upon him) was one of Adam's descendants, and all the descendents of Adam were created from the "despised fluid".

All claims that he was created from light are pure falsification, and the statements that contain such allegation are unsound and Hadith Mawdua` (a fabricated Hadith) that has no ground in truth. Some people falsely ascribe similar statements to "Musnad Ahmad"

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on the authority of Jabir, but this is not true. Others attribute it to "Musanaf`Abdul-Razzaq," and this is also untrue.

It is true that the Prophet (peace be upon him) was sent as a light for people in virtue of the guidance that Allah (Exalted be He) revealed to him through the Glorious Book and the purified Sunnah. Allah (Exalted be He) says: ﴾Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿ This light is Muhammad (peace be upon him). In another Ayah, Allah (Exalted be He) says: ﴾Verily, We have sent you as witness, and a bearer of glad tidings, and a warner﴿ ﴾And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴿ Muhammad (peace be upon him) is the lamp that spreads light. He is light with the virtue of what Allah (Exalted be He) bestowed on him; of the revelation of the Qur'an and the Sunnah. Through them Allah (Exalted be He) illuminated the way, showed the straight path, and gave guidance to the Ummah (nation) to recognise and follow all that is good. So, the Prophet (peace be upon him) was a light and he brought light to humanity, but this does not mean that he was actually created from light.

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35-

The Hadith

"seven persons whom Allah will cover with His Shade when there will be no shade other than His" exculsive to men?

Q: Does the Hadith "seven persons whom Allah will shade under His shade when there will be no shade other than that of Him" refer exclusively to men, or will women who have the same virtue and do similar acts also gain the degree mentioned in the Hadith?

A: The virtue mentioned in the Hadith is not exclusive to men; it is equally applicable to both men and women. A young woman who grows up worshiping Allah (Exalted be He) falls under the same category as that of young man. The same applies to two women who love each other for the Sake of Allah; a lady who is tempted by a man of high standing and fair looking but she restrains her chastity and says, 'I fear Allah'; a woman who gives charity from a lawfully earned money, so discreetly that her right hand does not know what her left has given away; and a woman who constantly remembers Allah (Exalted be He) within herself until her eyes are gushed with tears. However, the issue of leadership and leading congregational prayers in mosques are of the exclusive characteristics of men alone.

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It is far more virtuous for a woman to offer prayer in her house as stated in an authentic Hadiths related from the Messenger of Allah (peace be upon him). May Allah grant us success.

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What is the authenticity of the Hadith

(Any important matter that is not embarked with pronouncing Bismillah (saying in the name of Allah)...)

Q: What is the authenticity of the Hadith of Allah's Messenger (peace be upon him) in which he said, (Any important matter that is not embarked with pronouncing Bismillah (saying in the name of Allah) will not be blessed by Allah and will be cut out (i.e. it will not bear fruit)?)

A: This Hadith is related from two or more ways by Ibn Hibban and others, though some scholars considered it to be Da`if (weak). However, it seems that it is Hasan Li-Ghairuh (Good by the virtue of another narration). May Allah grant us success.

37-

What is the authenticity of Hadith:

﴾Wudu' is not valid for those who do not mention the Name of Allah when making it.﴿

Q: What is the ruling on mentioning Allah's Name when making Wudu`(ablution)? What if someone does not mention Allah's Name when making Wudu'? May Allah reward you the best.

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A: In the name of Allah. All praise be to Allah Alone, and may peace and blessings of Allah be upon His Messenger Muhammad, his family, his Companions and those who followed his guidance.

According to the view of the Jumhur (dominant majority of scholars), mentioning Allah's Name when making Wudu' is a supererogatory act. Yet, some jurists are of the opinion that it is obligatory for a person to pronounce it if he is aware of the ruling and remembers it. The believer should not deliberately neglect mentioning Allah's Name while making Wudu'. But, if he forgets this ruling or is not aware of it, there is no sin on him and his Wudu' is still valid.

However, if somone deliberately leaves it out while knowing its ruling, he has to remake Wudu' by way of caution and keeping aloof from all doubts of sinning. The Prophet (peace be upon him) said: ﴾Wudu' is not valid for those who do not mention the Name of Allah when making it.﴿ This Hadith is reported through variant chain of transmission. Some scholars ranked it as weak and not authentic. Al-Hafizh Ibn Kathir (may Allah be merciful with him) stated that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) by virtue of the many chains of the transmission which elevate it to the rank of Hasan Li Ghayrih (A Hadith is judged as Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith). Consequently, every Muslim should be heedful of mentioning Allah's Name before making Wudu'. But, if they fail to do so out of forgetfulness or ignorance, there is no sin on them.

38-

Ruling on invalidation of Wudu'

due to passing wind and nose bleeding while performing Salah

Q: It is commonly believed that a large quantity of vomiting and excessive nose bleeding invalidate one's Wudu' (ablution). If a person experiences nose bleeding during a four-Rak`ah Salah (Prayer consisting of four units), he should interrupt his Salah, go to the bathroom to remake Wudu', and come back to continue his Salah. Is this true? May Allah reward you.

A: Praise be to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon His Prophet Muhammad, his family and his Companions.

If a person's Wudu' is invalidated by passing wind or due to nose bleeding during Salah, his Salah is rendered invalid according to the most authentic opinion of Muslim jurists. This is supported by the Prophet's (peace be upon him) saying, ﴿If any of you passes wind during Salah, they should interrupt Salah,

make Wudu' and then repeat Salah.﴾ (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), according to Al-Hafizh Ibn Hajar in "Bulugh-ul-Maram".

However, the above Hadith as mentioned in the question that permits continuing the reminder of Salah after the repetition of Wudu' is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), as indicated by Al-Hafizh Ibn Hajar in "Bulugh-ul-Maram".

May Allah grant everyone success. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

Explanation of the Hadith 'Your menstruation is not in your hand.'

Q: It was reported on the authority of `Aisha (may Allah be pleased with her) that she said: ﴾The Prophet (peace be upon him) ordered me to fetch him something from the mosque. I said to him, "I am menstruating." Upon this he remarked, "Your menstruation is not in your hand."﴿ **Could you please**

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interpret this Hadith. Does it mean that women in the state of menstruation are not allowed to enter the Masjid? May Allah reward you greatly.

A: The Prophet (peace be upon him) said, ﴾Entering the Masjid is not permissible for a menstruating woman and for a person in the state of Janabah (major ritual impurity related to sexual discharge).﴿ Allah (may He be Exalted and Glorified) says, ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba ,(i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque)﴿ Allah (Exalted be He) exempted from the past restriction those who have fallen in the state of Janabah while they are travelling and permitted them to enter the Masjid. The same ruling is true for menstruating woman who is permitted to pass through the Masjid or enter it for an urgent matter, such as fetching a book or a vessel from it. But she is not allowed to remain there beyond this. The Prophet (peace be upon him) said to `Aishah (May Allah be pleased with her), ﴾"Bring me the prayer mat from the mosque."﴿ She told

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him (peace be upon him) that she was in the state of menstruation. He replied to her, ﴾Your menstruation is not in your hand.﴿

This means that there is prohibition for her to enter the mosque to take what she needs. What is prohibited for her in this circumstance is staying in the Masjid. However, she will not be sinful if she passes through the Masjid or enters it to quickly fetch something and leave. This is evidenced by the aforementioned Ayah (Qur'anic verse) and Hadith.

May Allah grant us success.

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40- Ma'mum's recitation of Surah-Al-Fatihah behind the Imam

What is the ruling on the Imam (the one who leads congregational Prayer) keeping silent after reciting Al-Fatihah till the Ma'mum (a person being led by an Imam in Prayer) could recite it? If the Imam does not keep silent for a while, when should the Ma'mum recite Al-Fatihah?

A: There is no explicit evidence to indicate the legality of the Imam keeping silent till the Ma'mums recite Al-Fatihah in Jahri Salah (Prayer recited out loud). It is prescribed for the Ma'mums to recite it when the Imam is silent; if this is not possible, the Ma'mums should recite it secretly even while the Imam recites, then they could listen to the Imam. This is based upon the meaning of the saying of the Prophet (peace be upon him): (The Salah of whoever does not recite Surah Al-Fatihah is invalid) (Agreed upon by Al-Bukhari and Muslim).

He (peace be upon him) also said: ('Perhaps you recite behind your Imam?' They replied: 'Yes, we do.' He said: 'Do not do so

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except when it is Fatihat al-Kitab (Surah Al-Fatihah) for there is no Salah for the one who does not recite it.) (Related by Ahmad, Abu Dawud and Ibn Hibban with a good Isnad [chain of narration]).

These two Hadiths specify the meaning of Allah's (Exalted be He) saying: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).) and the saying of the Prophet (peace be upon him): (The Imam is appointed so that he should be followed, so do not be at variance with him. So whenever he utters Takbir (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), you should repeat it after him, and whenever he recites (Qur'an), you should listen attentively (to him).) (Related by Muslim in his Sahih). However, if the Ma'mum does not recite Al-Fatihah out of ignorance or forgetfulness, his Salah is valid according to the more correct of the two opinions maintained by scholars, for his recitation of Al-Fatihah is Wajib (obligatory); rather than being a Rukn (Pillar). Likewise, if the Ma'mum catches up with the Imam while the Imam is bowing and bowed with him, this Rak`ah (unit of Prayer) is counted for him and he does not have to recite Al-Fatihah, because its time has passed. This is based on the Hadith

reported on the authority of Abu Bakrah Al-Thaqafy (may Allah be pleased with him) that he (came to offer Salah while the Prophet (peace be upon him) was bowing, so he bowed before he could reach the row then he stood in the row. When the Prophet (peace be upon him) made Taslim (salutation of peace ending the Prayer), he said to him: May Allah increase your love for what is good, but do not repeat it again (bowing in that way).) (Related by Imam Al-Bukhari in his Sahih). The Prophet (peace be upon him) did not order the man to repeat the Rak`ah, which indicates that

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whoever misses standing with the Imam is not required to recite Surah-Al-Fatihah. The same ruling applies to those offering Salah behind the Imam and do not recite Surah-Al-Fatihah out of ignorance or forgetfulness. This is according to the more sound of the two opinions of scholars. May Allah grant us success!

41- Explanation of the Hadith: (The best rows for women are the last.)

Q: A questioner from Riyadh inquires: We are a group of women who offer Salah (Prayer) in Ramadan in the Masjid (mosque) in a place that is separated from men where they could neither see us nor we see them. I noticed that some Muslim sisters do not complete even the first rows. Some of them advance as an argument the Hadith of the Messenger of Allah: (The best rows for men (in prayers) are the front rows and the worst are the back rows. The best rows for women are the back rows and the worst are the front rows.) **I replied that this Hadith refers to the time when women were to perform Salah (Prayer) behind men without a barrier but now the situation is quite different. However, they did not respond. Kindly guide us what should we do in this regard as this is the case in many Muslim Masjids (mosques). May Allah reward you well!**

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A: The Hadith in question is Sahih (authentic), but it is interpreted according to the scholars as meaning what you said, i.e. when there was no barrier between men and women. Accordingly, if women are veiled from men by a barrier, then the best of the rows for women as like for men are the first rows and they should complete the rows one after another respectively and fill in the gaps just as men do, on account of the generality of the Hadiths authentically reported from the Messenger of Allah (peace be upon him). May Allah guide all to what He likes and what pleases Him!

42- Reconciling between the saying of the Prophet (peace be upon him): (O Mu`adh, are you putting the people to trials?) and what he (peace be upon him) did when reciting both Surah Al-Baqarah and Al `Imran during Salah (Prayer).

Q: How can we reconcile between the saying of the Messenger (peace be upon him): (O Mu`adh, are you putting the people to trials?) and what he (peace be upon him) did as it is authentically reported that he (peace be upon him) recited Surah Al-Baqarah, Al `Imran, Al-Ma'idah, Al-A`raf, and other Surahs during his Salah?

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A: The Prophet (peace be upon him) aimed to urge the Imam not to prolong his Salah. This is based on the saying of the Prophet (peace be upon him): (Whoever leads people in Salah, he should lighten it because there are among them the minor, the aged, the week, and the one who has to complete his affairs. But when one of you performs Salah by himself, he may (prolong) as he likes.)

The Prophet (peace be upon him) was the most perfect and the most brief in Salah as stated by Anas (may Allah be pleased with him): (I never performed Salah behind anyone who was more perfect and more brief in Salah than the Messenger of Allah (peace be upon him).) (Agreed upon by Al-Bukhari and Muslim).

When offering Salah by oneself, one can prolong it as one likes. As for his reciting Surah Al-Baqarah, Al-Nisa' and Al `Imran, this was during his supererogatory night Prayer. May Allah grant us all success!

43-

Matching between the Hadiths reported in the manner of prostration

Dear respected Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz,

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have a comment on what was mentioned in your book "Kayfiyat Salatul-Naby" (the Manner of the Prayer of the Prophet, peace be upon him), p. 16. It reads: "The Prophet then prostrates while saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and descending on his knees before his hands if possible, if it is difficult for him to descend on his knees first... until...prostrating like a dog. Yet this contradicts with what was written by Shaykh Muhammad Nasir Al-Dayn Al-Albany in his book "Sifat Salatul-Naby min al-Takbir ila al-Taslim" (the Manner of the Prayer of the Prophet (Peace be upon him) from saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") until Taslim (salutation of peace ending the Prayer)", where he stated that one should descend on one's hands before one's knees. What is the opinion of your Eminence regarding the Hadith narrated by Abu Dawud that says: ﴾When one of you prostrates himself, he should not kneel like a camel, but should place his hands before his knees.﴿ ?

I also hope that your Eminence will explain the Hadith narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him) and to display his evidence regarding reciting more than Al-Fatihah in the last two Rak`ahs.

May Allah guide us to what contains great good! We ask Him to keep us away from evil, evildoers, Hellfire, and destruction, Amen! Our last call is praise be to Allah the Lord of the worlds. Your sister in Islam H. `A. N.

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable Muslim sister H. `A., may Allah guide you to all that is good, and perfect the favor of Islam upon you, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reply to your letter dated Saturday 23 / Rajab / 1413 A.H., wherein you commented on a previous letter you sent on 17 / Rabi' Al-Awwal / 1413 A.H., it pleased me that you are keen to learn and investigate the matters of Shari`ah. May Allah grant you much guidance and endow you with useful knowledge and good deeds!

As for your first letter, I do not remember it. You inquired about the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) regarding kneeling like a camel and whether it contradicts with the Hadith narrated by Wa'il ibn Hujr on the manner of the prostration of Allah's Messenger (peace be upon him).

I want to inform you that the text of the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) reads: The Messenger of Allah (peace be upon him) said: ﴾When one of you prostrates himself,

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he should not kneel like a camel, but he should place his hands before his knees﴿ The first part of the Hadith does not contradict the Hadith narrated by Wa'il ibn Hujr wherein he stated: ﴾I saw that the Prophet (peace be upon him) placed his knees (on the ground) before placing his hands when he prostrated.﴿ This proves that one should descend on one's knees first because camels kneel down on their hands first. If the one offering Salah descends first on their knees, then he will not be descending like camels.

Regarding his statement in the last part of the Hadith: ﴾He should place his hands (on the ground) before placing his knees,﴿ it is obvious that the narrator mistakenly changed the order because this part contradicts the beginning of the Hadith.

The correct order should read: "...and he should place his knees before his hands." In this way, the last part of the Hadith will match with its beginning as well as with the Hadith narrated by Wa'il ibn Hujr that we have mentioned, and the other Hadiths of the same meaning.

Regarding the Hadith narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him), you asked about, it was narrated by Imam Muslim in his book of Sahih (authentic) Hadiths. It reads: ﴾We used to estimate how long Allah's Messenger (peace be upon him) stood in Zhuhr (Noon) and `Asr (Afternoon) Prayers, and we estimated that he stood in the first two Rak'ahs of the Zhuhr Prayer as long as it takes to recite Alif Lam Mim, Tanzil, i. e. As-Sajdah.

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We estimated that he stood half that time in the last two Rak'ahs; that he stood in the first two of the `Asr Prayer as long as he did in the last two at Zhuhr Prayer; and in the last two of the `Asr Prayer about half that time.﴿ May Allah guide you to the good of this world and that of the Hereafter and increase your keenness and obedience. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

The General Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

44- What is the authenticity of the Hadith: ("If the one who passes in front of a praying person were to know what (sin) is (incurred) upon him...")

Q: There is a Hadith narrated on the authority of Abu Juhaim that the Prophet (peace be upon him) said: ("If the one who passes in front of a praying person were to know what (sin) is (incurred) upon him, it would have been better for him to stand forty than to pass in front of him.") **Narrated by Al-Bukhari and Muslim. May Allah's peace and blessings be upon His Prophet Muhammad, his Family and his Companions! Is the text of this Hadith as such correct, or is it incomplete, because there is Ishtibah (dubiousness) in the part reading:** (To stand forty (years) rather than to pass...) **May Allah grant you success!**

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A: The Hadith is Sahih (authentic). It is reported by both Al-Bukhari and Muslim in the Two Sahih (authentic) collections of Hadith (i.e., Al-Bukhari and Muslim). Its wording as stated in the question is also correct. Regarding the addition (therefrom), which is found in some Sunnah collections, after the Prophet's (peace be upon him) saying: (what (sin) is (incurred) upon him), this addition is incorrect and was not stated by the Prophet, though its meaning is generally acceptable.

45- Ruling on Women's passing in front of men performing prayer in Al-Masjid Al-Haram

Q: I came to read a Hadith which means: (If one of you is praying and a donkey, a black dog or a woman passes in front of him, his Salah (Prayer) becomes invalid.) **If the text of this Hadith is Sahih (authentic), what is your opinion about those who pray in Al-Haram Al-Sharif (the Sacred Mosque in Makkah) while women pass in front of them when they do Tawaf (circumambulation around the Ka`bah)?**

A: The Hadith is Sahih. The Prophet (peace be upon him) said: (A Muslim's Salah is invalid if there is barrier like the height of the back of a saddle standing between him and a passing

woman, donkey or black dog.) (Related by Muslim in his Sahih collection of Hadith) A Hadith to the same effect is reported on the authority of Abu Hurayrah (may Allah be pleased with him). However, the restriction to a black dog is not a must. This saying is authentically reported from the Prophet (peace be upon him). The rule is that the general command is to be understood in terms of the specific. If a black dog, a donkey or a woman passes in front of a person while performing Salah, or between him and his Sutrah (barrier placed in front of a person praying), this renders his Salah invalid. This is the most authentic narration of the Hadith from the Prophet (peace be upon him) and it is the most preponderant of the opinions of the scholars who held different views concerning this.

Some interpreted it to denote that the reward or the completeness of the Salah is affected.

But the correct view is that it interrupts the Salah and renders it void.

However, if this happens in Al-Masjid Al-Haram then it is excused according to the scholars, on the ground that it is not virtually possible to avoid its occurrence there due to the overcrowding, especially at the peak time of Hajj. This is one of the things that is specifically excused in Al-Masjid Al-Haram and is exempted from the purport of the above Hadiths. The passing of women, during their Tawaf, in front of people offering Salah in Al-Masjid Al-Haram does not render their Salah invalid, whether Nafilah (supererogatory) or Faridah (obligatory). This is the correct scholarly view of Muslim jurists.

46- Ruling on a woman presence in front of someone praying

Q: How can we reconcile the Hadith related from the Messenger of Allah (peace be upon him) in which he said, "Prayer is invalidated by the passing of a black dog, a donkey or a woman (in front of a praying person)" and the Hadith of `Aishah (may Allah be pleased with her) in which she stated that the Prophet used to pray while she was sleeping in the bed before him. Whenever he wanted to pray Witr (Prayer with an odd number of units), he would wake her up and she would pray Witr?

A: There is no contradiction between both Hadiths, for neither lying in bed right before the Prophet nor rising from it is considered as passing in front of him.

47- Explanation of the Hadith ("When Iqamah (call to start the prayer) is announced, then no prayer should be observed save the obligatory prayer.")

Q: Kindly give us a brief explanation of the Hadith which means, ("When Iqamah (call to start the prayer) is announced, then no prayer should be observed save the obligatory prayer.")

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A: This Hadith, which was related by Muslim in his Sahih (authentic collection of Hadith), should be explained on the grounds of its explicit meaning and not in any other way that disagrees with its apparent meaning. When the Mu'adhin (caller to Prayer) announces Iqamah (call to start the Prayer), then a person who is offering a supererogatory Salah (Prayer) should discontinue praying, whether the Salah he is offering happens to be a Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). He must intercept Salah in order to engage in the already announced obligatory Salah. Since the obligatory Salah is more important than the supererogatory one, the person should terminate the latter if he has intiated it right at the time when the Iqamah for the obligatory Salah is announced. This is the intended meaning of this authentic Hadith according to the most correct of the two views held by scholars. Some scholars are of the view that one may continue the supererogatory Salah and finish it as quickly as possible. They quote in support of their view the Ayah (Qur'anic verse) which means, (O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.) Proponents of the first view, of terminating the supererogatory prayer when the time of the obligatory prayer comes up, state that the meaning of the above Ayah is general while the ruling contained in the Hadith is specific. When there exists two rulings, one is general and another specific, priority is given to the latter provided that it does not contradict the former. This is a well-known established juristic rule which takes effect in other similar cases. Another potential interpretation of the above Ayah: (and render not vain your deeds.) is that Allah commands Muslims not to render their deeds fruitless by apostatizing from Islam, which is not the case here.

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Anyway, the meaning conveyed in the Ayah is general while the evidence supporting the view that one should interrupt their Salah upon hearing the Iqamah is specific. Specific proofs abrogate general ones. Therefore, the Fatwa which we issue in this regard is that if the Iqamah is announced while one is in the middle of offering a supererogatory Salah, they should discontinue their Salah unless they have made the second Ruku` (bowing) or Sujud (prostration) or is reciting Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Only in this case one may continue their supererogatory Salah because the minimum part of Salah is the offering of one Rak`ah (unit of Prayer) and what is left is less than a Rak`ah. So, continuing Salah in this case does not oppose the above authentic Hadith.

48- What is meant by the end of Salah?

Q: What is meant by the phrase "the end of Salah (Prayer)" in the Hadiths that encourage making Du`a' (supplication) or Dhikr (Remembrance of Allah) after the end of each Salah? Does it refer to the time when concluding the Salah or after the completion of the Salah and making Taslim (salutation of peace when ending the Prayer)?

A: The phrase 'end of Salah' refers to when concluding it and right before making Taslim. It can also stand for the period immediately following Taslim. Many Sahih (authentic) Hadiths gave interpretation to both denotations. However, the most part of them explicates 'the end of Salah' as denoting the period right after the conclusion of Salah and before Taslim, especially when making Du`a'. There are many Hadiths to exemplify this, of which we may mention the following ones. Ibn

Mas`ud (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) instructed him the formula of Tashahhud (a recitation in the sitting position in the last unit of Prayer) and then said to him, ﴾You may then choose from Du`a' what you like best and say it.﴿ According to another narration of the same Hadith, the Prophet said: ﴾You may then choose from supplication what you like best and say it.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

It was narrated on the authority of Mu`adh that the Prophet (peace be upon him) said to him, ﴾Do not miss making Du`a' after every Salah saying, (Allahumma a'inni 'ala dhikrika wa-shukrika wa-

husny 'ibadatika (O, Allah! Help me to remember You and be grateful to You, and make me dutiful to You in worship in the best of manners).) Related by Abu Dawud, Al-Tirmidhy and Al-Nasa'iy through Sahih Sanad (chain of narrators). It was also related by Al-Bukhari (may Allah be merciful with him) on the authority of Sa`d ibn Abi Waqqas (may Allah be pleased with him) that he said, (The Prophet (peace be upon him) was in the habit of saying at the completion of every Salah, "O, Allah! I seek refuge with You from miserliness; I seek refuge with You from cowardice; I seek refuge with You from the feebleness of old age; I seek refuge with You from the Fitnah (trial and tribulations) of this world and from the punishment in the grave.")

As to the reported Dhikr (invocations) in this connenction, the Sahih Hadiths clearly established that they are to be recited after Taslim. Among these invocations is this one: "I seek forgiveness from Allah; I seek forgiveness from Allah; I seek forgiveness from Allah. O, Allah! You are the Bestower of peace, and from You is all peace. Blessed are You, Possessor of Majesty and Honour)!" This may be said by the Imam (the one who leads congregational Prayer), the Ma'mum (a person being led by an Imam in Prayer) or one who offers Salah individually. Then the Imam faces the Ma'mums. After this Dhikr and Istighfar (seeking forgiveness from Allah), the Imam, the Ma'mum and the one who offers Salah individually say, "La ilaha illa Allah, wahdahu la shareeka lah, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, la hawla wa-la quwwata illa billah, la ilaha illa Allah wa-la na'budu illa iyyah, lahun-Ni'matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena lahud-Deena wa-law karihal-Kafirun. Allahumma la mani'a lima a`tayt wa-la mu'ty lima mana't, wa-la yanfa'u dhal-gaddu minkal-gadd. (None has the right to be worshipped except Allah, alone, without partner. To Allah belong all sovereignty and praise, and He is the Omnipotent over all things. There is no might nor power except with Allah. None has the right to be worshipped except Allah, and we worship none but Him. For Allah belongs all favour, grace and praise. None has the right to be worshipped except Allah, and we are sincere in faith and devotion to Him, even if the Kafirs (disbelievers) detest it. O, Allah! None can prevent what You have willed and none can bestow what You have willed to withold, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty).

It is Mustahab (desirable) for a Muslim to recite this Dhikr after each of the Five Obligatory Daily Prayers, then say, "Subhan Allah [Glory be to Allah]", "Alhamdu-lillah [All praise is due to Allah]" and "Allahu Akbar [Allah is the Greatest]" thirty three times each. Then he may add this phrase to complete a hundred, saying, "La ilaha illa Allah, wahdahu la shareeka lah, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer (None has the right to be worshipped except Allah, alone, without partner. To Allah belong all sovereignty and praise and He is Omnipotent over all things.)" All these invocations are transmitted through sound Hadiths reported from the Messenger of Allah (peace be upon him). It is also Mustahab to recite

after that Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and the Surahs of Al-Ikhlas and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after the completion of each Salah once subvocally, except the Maghrib (Sunset) Prayer and Fajr (Dawn) Prayer, where it is Mustahab to repeat these three Surahs thrice. It is also Mustahab to say after Maghrib and Fajr Prayers, "La ilaha illa-Allaah wahdahu la sharika lah, lahul-mulk wa lahul-hamd yuhyi wa yumit wa huwa 'ala kulli shay'in qadeer (None has the right to be worshipped except Allah, alone, without partner. To Allah belongs all sovereignty and praise. He gives life and death, and He is Omnipotent over all things)" ten times before reciting Ayat-ul-Kursy and the three Surahs. This is corroborated by the Sahih Hadith reported in this regard. May Allah grant us success!

The ruling on Praying alone in a row behind the congregation

Could you please advise us on the state of an individual who observes the Salah while standing alone in a row behind the congregation during one of the prescribed five daily prayers? Is his Salah valid, or he must repeat it as commanded by the Prophet (peace be upon him) when he saw a man observing the Salah while standing alone in a row behind the congregation? Also, what is the degree of this Hadith of the Prophet (peace be upon him)? Is it authentic, unauthentic, or abrogated? And does it stand in contradiction with other Hadiths in this regard?

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We appreciate giving us a clear interpretation of this matter, as it causes many controversies among Muslims. Another question related to this matter is: sometimes a person comes late to the mosque for the Salah and he finds all the rows full and fears that he will miss the Salah if he waits for other worshippers to come in, can he in this case move out a worshipper from the last row and initiate with him a new row? Should he immediately engage in the Salah once he has entered the Mosque? Or perhaps he should wait for other worshippers to come in and form a new row with them, bearing in mind that he may miss the first Rak'a if he opts to wait? Kindly give us the correct ruling on this, may Allah bless you.

A: A Muslim should not pray while standing in a row alone behind the congregation. This is in line with the Prophet's (peace be upon him) saying: (The Salah of a worshipper standing alone behind a row is invalid) If he observed the Salah while standing alone behind the rows, then he must repeat his Salah, on the grounds of this above Hadith and the Hadith as quoted in the question. These two Hadiths are indeed authentic.

A person coming late to the mosque should not move another worshipper from the front rows to form with him a new row. For, the Hadith reported to this effect is ranked as weak. Therefore, a person in this case may try to find a gap in the aready formed rows, or he may form a row next to the Imam, if he can get over there. However, if this is not possible, he should wait for other worshippers to come in and then he may form with them a new row, even if this will cause him to miss out one Rak'a. This is the most authentic view of Muslim jurists, as evidenced by the abovementioned Hadiths and other ones to the same effect.

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It is a duty on all Muslim scholars to judge all controversial matters in the light of the Book of Allah (the Holy Qur'an) and the Prophetic Sunnah, and they should not merely adhere to Taqlid (strictly following a specific school of jurisprudence). All the Almighty says: (O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for

final determination.》 He also says: 《And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).》 May Allah grant us success.

50- The ruling on someone leaning on the palm of his hand when performing Salah

Q: Some scholars (may Allah be merciful with them) stated that it is not permissible for a person to lean on the palm of his left hand. Shaykh-ul-Islam also stated that the Prophet (peace be upon him) (came upon a man who was leaning on his left hand while performing Salah. The Prophet (peace be upon him) said to him: "This is the manner in which the people upon whom Allah's Wrath has descended used to sit.") **Is the disapproval of this act, namely leaning on the left hand, restricted to Salah or it has a general effect at all times?**

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A: Indeed, it was reported that the Prophet (peace be upon him) disapproved this act. It seems that this ruling applies to the person leaning on the palm of the left hand during the Salah and outside it. The apparent meaning of the Hadith confirms the prohibition of this act.

51- What is the authenticity of the Hadith that says:

Salah is invalidated by making more than three movements (outside its requirements)

Q: I often move a lot whilst offering Salah (Prayer). I heard a Hadith stating that making more than three movements in Salah outside its requirements renders it invalid. How authentic is this Hadith? And what can I do to get rid of this habit?

A: Following the Sunnah of the Prophet (peace be upon him) a Muslim should focus on his Salah and observe it in a complete state of Khushu` (the heart being attuned to the act of worship), whether it is a Faridah (obligatory) or Nafilah (supererogatory). Allah (Glorified be He) says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ One should offer Salah in a tranquil and dignified manner, for this is one of its most important pillars and requirements. ﴾The Prophet (peace be upon him) said

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to the one who performed prayer but was not tranquil and dignified in it: Go back and repeat your prayer, for indeed your prayer was not offered properly. The man went and repeated the prayer three times. Then he came to the Prophet (peace be upon him) and said: "O Messenger of Allah! By the One Who has sent you with truth, I cannot do any better than this. So, do teach me." The Prophet (peace be upon him) said: "When you intend to offer prayer, make Wudu' (ablution) in the best manner, then face the Qiblah (direction faced for Prayer towards the Ka`bah) and say "Allahu Akbar [Allah is the Greatest]", and recite whatever you can of Qur'an. Then bow until you are at ease in bowing, then raise your head until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are sitting up straight and are at ease in sitting. Then prostrate once again until you are at ease in prostration, then get up until you are standing up straight. Follow this instruction throughout your Salah.﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

According to another narration recorded by Abu Dawud, the Prophet (peace be upon him) stated: ﴾Then recite Umm Al-Qur'an (the Mother of the Qur'an: Al-Fatihah) along with what Allah wills you to recite﴿ This authentic Hadith underlines that being at ease in the postures of Salah is an indispensible pillar of it, without which Salah becomes invalid. Whoever pecks out his Salah (by moving too rapidly), there is no Salah for him. Khushu` is the essence of Salah. It is a duty on the believer to pay great attention to that and strive to achieve it. With regard to limiting the movements that hamper ease and focus in Salah to three movements, there is no Hadith from the Prophet (peace be upon him) to support this idea. Rather, it came as suggestion of some Muslim jurists for which there is no reliable evidence.

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However, in all conditions it is Makruh (reprehensible) to fidget during offering Salah, such as touching one's nose, fiddling with one's beard or clothes and being distracted by that. Too much and

persistent fidgeting invalidates the Salah. But if it occurs only few times, that is not weird to habitual occurrence or is done oftenbut is not continuous, then the Salah is not invalidated thereby. However, it is prescribed for the believer to maintain Khushu` throughout the Salah and avoid fidgeting, little or much, in order to perform his Salah perfectly.

The evidence that minor movements, or few movements that are not continuous, do not invalidate the Salah is the report which says that the Prophet (peace be upon him) opened the door for `Aishah one day whilst he was offering Salah. It is also authentically reported on the authority of Abu Qatadah (may Allah be pleased with him) ⟪that the Prophet (peace be upon him) led the people in Salah one day whilst carrying Umamah, his granddaughter through Zaynab When he had to prostrate, he would put her down on the floor and he would pick her up on his standing.⟫ May Allah grant us success!

52- What is the authenticity of the Hadith of Salat-ul-Hajah

Q: Is the Hadith related by Ahmad about Salat-ul-Hajah (Prayer for seeking Allah's help) Sahih (authentic) or not?

A: Yes, it was related by Ahmad (may Allah be merciful with him) and others, through a Sahih Isnad (chain of narrators), on the authority of `Aly (may Allah be pleased with him), on the authority of Al-Siddiq (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Whoever commits a sin, then makes Tawbah (repentance to Allah), makes Wudu' (ablution) and offers two Rak`ahs (units of Prayer) showing deep repentance to Allah from that sin, Allah will accept his Tawbah.﴿ This is the meaning of his words (peace be upon him). The authenticity of this Hadith is authoritatively corroborated; it is one of the widely known things to do when a person commits an offence. If that person purifies himself, offers two Rak`ahs with the intention of making sincere Tawbah and asks Allah to forgive him, he is most worthy to be forgiven as promised by Allah. The Hadith of Istikharah (prayer for guidance) is also called Salat-ul-Hajah, because Istikharah is performed when facing important matters, so it is prescribed to offer two Rak`ahs and ask Allah for guidance.

53- Changing the prayer spot when offering the supererogatory prayer after finishing the obligatory one

Q: Is there any authentic Hadith to support that it is Mustahab (desirable) to move to another spot after finishing the obligatory Salah to offer the supererogatory one?

A: All present Hadith literature reveal that there is no authentic Hadith reported in this regard. Yet, Ibn `Umar (may Allah be pleased with both of them) and many of the Salaf (righteous predecessors) used to follow this practice. So, we can conclude that there is some flexibility in this matter, praise be to Allah!

It should also be mentioned that a Da`if (weak) Hadith was recorded by Abu Dawud (may Allah be merciful with him) in which this practice was observed. This may be reinforced by the practice of Ibn `Umar (may Allah be pleased with both of them) and the Salaf. May Allah grant us success!

54- Changing the spots of salah when performing Supererogatory Prayer

Q: Why do people usually after praying the obligatory prayers prefer to move from their spots to other ones when they set out to offer their Sunnah prayers?

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A: The present corpus of Sunnah traditions show that there is not any Sahih (authentic) Hadith reported from the Prophet (peace be upon him) with regard to changing the spots as described in the question. All the Hadiths that were reported in this concern are ranked as Da`if (weak).

it is worth mentioning that some scholars ragard this act permissible because the places where a person offers Salah will bear witness in their favor on the Day of Resurrection. Allah Knows best for He is All-Wise All-Knowing!

55- The explanation of the Hadith that the Prophet (peace be upon him) (prayed at Al-Madinah eight and seven Rak`ahs combined)

Q: We appreciate if you would give us a clarification of the authentic narrations as reported in the two Sahih (authentic) collections of Hadith (i.e., Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with both of them)** (That the Prophet (peace be upon him) prayed at **Al-Madinah** eight and seven Rak`ahs (units of Prayer) combined) **This was more specified in the narration recorded by Muslim in his Sahih: That the Hadith meant Zhuhr (noon), `Asr (afternoon), Maghrib (sunset) and `Isha' (night) Prayers. His narration even described the circumstance as ("...without fearing any harm or rainfall") **and according to another narration, the text went as:** ("...without fear or being on a journey") **May Allah guard and bless you!**

A: Regarding Ibn `Abbas' saying (may Allah be pleased with both of them) when he was asked about that (i.e., the Prophet's act): 'so as not to make it hard for his Ummah' (nation of creed), scholars explicated that to mean: so as not to cause them to endure hardship.

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It can be implied that the Prophet (peace be upon him) combined Zhuhr and `Asr, Maghrib and `Isha' respectively as two sets at Al-Madinah. in order to relieve the Sahabah (Companions of the Prophet) on that day from some hardship, such as a disease, to refute a counter claim, or for any other excuse causing constriction to them. Some scholars mentioned that he did not actually combine the prayers, but only delayed Zhuhr to its last permissible time and then prayed `Asr at the beginning of its due time, doing the same in Maghrib and `Isha' prayers. This was related by Al-Nasa'y with a Sahih Isnad (authentic chain of narrators) on the authority of Ibn `Abbas; the Hadith narrator, which is likely to be the actual circumstance. However, Ibn 'Abbas (may Allah be pleased with both of them) did not mention in this Hadith that this act was ever repeated afterwards by the Prophet (peace be upon him). For, the apparent meaning suggests that this act took place only once. Imam Abu `Isa Al-Tirmidhy (may Allah be merciful to him) asserted: Nowhere in this book - he meant Al-Jami`- did Muslim scholars unanimously agree on dismissing conformity to any Hadith except the Hadith in question and another one that sanctions the sentencing to death the intoxicant drinker, if he repeats the offence (i.e., of drinking) for the fourth time. He underlined that there was an Ijma` (consensus of scholars) on the impermissibility of combining prayers unless there is a valid shar`y (Islamically lawful) excuse. He added that all scholars agreed that this Hadith implies that the Prophet's act came by dint of a valid legal excuse, thus reconciling between the authentic Hadiths that emphasized that he (peace be upon him) regularly

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prayed each Salah (prayer) on time, without combining except when there was a Shar`y excuse. The same was followed by his rightly guided Caliphs and all the Sahabah (may Allah be pleased with them). The subsequent scholars also followed in their steps and ruled out combining unless for a compelling excuse. Only one group permitted this, from whom the author of (Nayl Al-Awtar) transmitted the permissibility of combining provided that it is not taken as a persistent habit. But this opinion is refuted by the above mentioned proof and the Ijma` of the former scholars.

According to this, the questioner should know that this Hadith is not in contradiction with other explicit Sahih Hadiths asserting the prohibition of combining two Salahs for no shar`y excuse. Rather it is interpreted as corroborating them since both the sayings and acts of the Messenger (peace be upon him) confirm and explain each other, concordantly restrain what is absolute and specify what is general among one another. Similarly, in the Book of Allah, the Ayahs explain and confirm one another as well. Allah (Glorified be He) says: ﴾(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴿ He (Glorified and Exalted be He) also says: ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated.﴿ Which means that, with its clarity and elaboration, its Ayahs resemble and support each other.

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And so is the Sunnah of the Messenger of Allah (peace be upon him). It is Allah Who grants success.

56- What should one do if

Satan confuses him while offering Salah

Q: If one feels the insinuations of Satan during Salah (Prayer), should he turn his head to his left side or bend it a little to spit at Satan in order to dismiss his insinuations?

A: According to what is mentioned in the Sunnah (whatever is reported from the Prophet), if one experiences this, he should turn a little to the left side and spit three times. It is reported that (Uthman ibn Abu Al-`As (may Allah be pleased with him) said: "O Messenger of Allah, the Devil disturbs my prayer." He (peace be upon him) said: "That is a devil called Khanzab. When you feel his illusory whisperings, spit three times towards your left side and seek refuge with Allah from Satan three times. `Uthman said, "I did that and Allah dispelled it away from me.") (Related by Imam Ahmad and some of Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of narration))

57- What is the authenticity of the Hadith: (Whoever sits after the Fajr Prayer and remembers Allah until the sun rises, then offers two Rak`ahs, he will have a reward like that of making a full Hajj.) **?**

Q: What is the authenticity of the Hadith: (Whoever sits after the Fajr Prayer and remembering Allah until the sun rises, then offers two Rak`ahs, he will have a reward like that of making Hajj and 'Umrah, complete, complete, complete.) ?

A: This hadith was related through some satisfactory chains of transmission. Thus, it is regarded as Hasan Li Ghayrih (A Hadith is judged as Good by virtue of another Hadith when its weakness is so minor that it can be raised through another chain to the level of the Good Hadith). It is most recommended to offer this supererogatory Salah after the sun has already risen to the height of a spear, i.e., approximately fifteen or twenty minutes after sunrise.

58- A question about joining the congregation behind an Imam at any time of the prayer.

Q: There is a Hadith that: (When the prayer starts, then no prayer should be performed but the obligatory prayer.) **Does this Hadith apply to the supererogatory Salah (Prayer) which one starts when Iqamah (call to start the Prayer) has been announced? Or, it applies to the prayer when the Iqamah is announced while one incepted a prayer and has not finished it yet?**

A: The above Hadith includes only the prayer which one incepts upon entering the Masjid (mosque), for it is not permissible to start a prayer other than the congregational Salah with the Imam (the one who leads congregational Prayer). What is required is to join the congregation in the point of time the Imam has reached. The same is true for a person offering supererogatory prayer when intercepted by Iqamah. In this case he should interrupt prayer according to the Hadith mentioned above. However, if one is in the second Ruku` (bowing in Salah) or beyond it, one should speed up and complete the prayer properly, then join the congregation. For what so far remains of his prayer is less than one Raka`ah, and hence not covered by the above mentioned Hadith. Also, the Prophet (peace be upon him) said: (Whoever attends only one Raka`ah of a prayer is considered to have attended

the entire prayer.) (Related by Muslim in his Sahih) Interrupting the prayer is done by simply making intention and it does not require offering Taslim. May Allah grant us success!

59- Ruling on sneezing during Salah and saying "Al-Hamdulillah"

Q: If a person sneezes while offering Salah (Prayer), should they say "Al-Hamdulillah (Praise be to Allah)", whether it is an obligatory or a supererogatory Salah?

A: Yes, it is prescribed to say Al-Hamdulillah, as it was authentically reported from the Prophet (peace be upon him) that he heard a man saying "Al-Hamdulillah" after sneezing during Salah, and he did not deny that; he even said: ﴾I saw many angels racing over it, which of them would record it first.﴿ Praising Allah is of the same sort of Dhikr (Remembrance of Allah) said during Salah, and not contradictory to it.

60- The ruling on making Istighfar and sending Allah's blessings upon His Messenger (peace be upon him) during Salah

Q: If a person offering Salah (Prayer) recites Allah's saying (Exalted be He), (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) **or any other Ayah that includes an order to make Istighfar (seeking forgiveness from Allah). Should they make Istighfar during the Salah?**

A: Making Istighfar, when indicated, is Mustahab (desirable) in supererogatory Salah such as Qiyam-ul-Layl (standing for optional Prayer at night). The Prophet (peace be upon him) used to offer Qiyam-ul-Layl. Whenever he recited an Ayah (Qur'anic verse) of mercy, he used to ask Allah for mercy; whenever he recited an Ayah of threat, he used to seek refuge with Allah from punishment; whenever he recited an Ayah of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), he used to say "Subhan Allah". Allah (Exalted be He) says,(Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow) The Prophet (peace be upon him) said, (Offer Salah like you have seen me doing.) Narrated by Al-Bukhari in his Sahih (authentic) collection of Hadith.

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61- The description of Taslim after Salah

Q: When a person finishes his Salah (Prayer) and wants to make Taslim (salutation of peace ending the Prayer), does he say: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) or only say: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)? What is the ruling on adding "wabarakatuh" in the end of Taslim?

A: It is authentically established in the Sunnah (whatever is reported from the Prophet) to say As-salamu `alaykum warahmatullah only in the direction of one's right and his left. As for the additional word "wabarakatuh, its insertion is disputed among the scholars. It was related by `Alqamah ibn Wa'il on the authority of his father that (the Prophet (peace be upon him) said, "As-salamu `alaykum warahmatullah wabarakatuh" (at the end of Salah).) However, the authenticity of the narration of `Alqamah on the authority of his father is debatable among Muslim scholars. Some of them said that this narration is Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions). It is prohibited for a Mu'min (believer) to add extra words to the formula of Taslim, and he should abide by the statement: As-salamu `alaykum warahmatullah. If a person adds it unknowing of the ruling or thinking that it is authentic,

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there is no sin in this, and his Salah is still valid. However, it is better not to add it in keeping away from the dispute of scholars in this issue and in compliance with the more authentically established opinion.

62- What is the authenticity of the Hadith that says: (Offer the Fajr (Dawn) Prayer when the dawn has begun to break, for it is greater in reward.)

Q: Some people delay offering the Fajr (Dawn) Prayer until the daybreak, arguing with the Hadith which states, (Offer the Fajr (Dawn) Prayer when the dawn has begun to break, for it is greater in reward.) **Is this Hadith Sahih (authentic)? How can we recocile it with the Hadith which states,** (Offer Salah at its appointed time.) **?**

A: The Hadith as mentioned in the question is Sahih. It was related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a Sahih Isnad (chain of narration) on the authority of Rafi` ibn Khadij (may Allah be pleased with him). However, it does not contradict another Sahih Hadith which affirms that (the Prophet (peace be upon him) used to offer the Fajr Prayer what it was still dark,) nor does it contradict the Hadith which states, (Offer Salah

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at its appointed time.) According to the opinion of the Jumhur (dominant majority of scholars), this Hadith means the postponement of Fajr Prayer until one is sure that the day has already broken, and then it should be offered before darkness clears out, following the example of the Prophet (peace be upon him). The only exception is when one is in Muzdalifah, where it is recommended to offer it immediately at the break of dawn, as the Prophet (peace be upon him) did during the Farewell Hajj.

Thus, it becomes clear that the Hadiths authentically reported from the Prophet (peace be upon him) concerning the time of the Fajr Prayer are not contradictory one of the other, but they only show the degree of preferability.

Nevertheless, it is permissible to put it off until the end of its allowable time, immediately before sunrise, according to the saying of the Prophet (peace be upon him), (The time of the morning prayer stretches from the breaking of dawn to the sunrise.) (Related by Imam Muslim in his Sahih on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them)) May Allah grant us success!

63- What is the authenticity of the Hadith (Whoever observes the Salah with the Imam until he finishes it...)

Q: Is the following Hadith ("Whoever observes the Salah with the Imam until he finishes, his sins will be forgiven.") **Sahih (authentic)?**

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A: The Hadith mentioned in the question is Sahih. Its exact wording is, ("Whoever observes the Salah with the Imam until he finishes it, Allah will record for him the reward of a night-length Prayer.") And it is from Allah that all success comes.

64- Explanation of the Hadith which states, (Observe of the prayer what you can catch (with the Imam), and complete that which you have missed thereof)

Q: Does the last section of this Hadith mean "complete" or "make up for"?

Q: The Hadith in both versions was reported from the Prophet (peace be upon him), but the more often reported narration stated "complete". However, both commands convey the same meaning. If a person misses out part of Salah (Prayer) with the Imam (the one who leads congregational Prayer), the first part he performs with him marks the beginning of his Salah, and the part he will perform on his own becomes its remainder. Allah (Glorified be He) says, (When you have finished As-Salât (the congregational prayer), remember Allâh) This means when you have completed the Salah. He (Glorified be He) also says, (So when you have accomplished your Manâsik, remember Allâh) This means when you have completed your rituals, remember Allah.

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Making up for missed Salah

Q: What is the ruling on missed Salah (Prayer)? Should I make up for missed Salah? I heard a Hadith that was reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever misses (an obligatory) Salah can offer four Rak`ahs (units of Prayer) on Ramadan's last Friday then ask Allah to forgive them.﴿ **Is this an authentically reported Hadith? May Allah reward you!**

A: This Hadith is not Sahih (authentic) and has no basis in Shari`ah (Islamic law). However, you have to make up for what you have missed. If a Muslim does not offer Salah out of forgetfulness, sleep, or illness, they have to make up for it. If a Muslim gives up Salah intentionally without any excuse, they are not required to make up for it. This is because giving up Salah intentionally is considered an act of major Kufr (disbelief) even if they do not deny its obligation according to the more correct of the two opinions maintained by scholars. However, if a Muslim gives up Salah intentionally and denies its obligation, they are considered Kafirs (disbelievers) according to the viewpoint of all scholars. Scholars held different views concerning the person who gives up Salah out of negligence and laziness while admitting its obligation.

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The preponderant opinion in this regard is that such a person commits major Kufr and they are not required to make up for what they missed of Salah. However, they have to repent to Allah and keep firm on performing it.

Anyone who gives up Salah because of sickness, forgetfulness, or sleep has to make up for it. The Prophet (peace be upon him) said: ﴾Anyone who oversleeps and misses Salah or forgets to offer it, let them offer it as soon as they remember. There is no Kaffarah (expiation) for it except this.﴿ Allah (Exalted be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ The Prophet (peace be upon him) said: ﴾Tawbah (repentance to Allah) wipes out all misdeeds done before it and so is Islam.﴿ It was authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾The covenant that distinguishes between us and them (i.e. hypocrites) is Salah. Anyone who abandons it is a Kafir.﴿ He (peace be upon him) also said: ﴾The peak of the matter is Islam; its pillar is Salah; and its topmost

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part is Jihad (fighting/striving in the Cause of Allah)"﴿ And: ﴾Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr is the negligence of Salah.﴿ (Related by Muslim in his Sahih [authentic book of Hadith])

All these texts and others that bear the same meaning indicate that anyone who gives up Salah

negligently or indolently is a Kafir. A Muslim is not permitted to delay Salah except in cases of sickness, sleep, or other excuses that permit them to delay Salah from its due time. Therefore, anyone who forgets or oversleeps or is sick should make up for the Salah they missed. However, the person who gives up Salah intentionally should not make up for what they missed of Salah and they have to repent to Allah (Glorified and Exalted be He) as was mentioned earlier.

66- Explanation of the Hadith saying: (The Messenger of Allah (peace be upon him) used to pray four Rak`ahs incomparable in perfection and long submission.)

In the Name of Allah and praise is due to him! Peace and blessings be upon Allah's Messenger and upon his household, Companions and those who followed his guidance! To proceed:

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I was informed that some Imams (leaders in congregational Prayer) in mosques, may Allah guide them to what is right, in these days offer four Raka`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) and then say Taslim (salutation ending prayer) and after that offer the remaining four Raka`ahs and say Taslim and some of them offer eight Raka`ahs and after that say Taslim thinking that this is what Lady `Aishah (may Allah be pleased with her) meant by her saying in the authentic Hadith of the Prophet (peace be upon him): (He used to pray four Rak`ahs incomparable in perfection and long submission. He then pray four Rak'ahs incomparable in perfection and long submission and then he would offer three Rak'ahs.) This understanding is not sound and it is contrary to Sunnah. What is right is that he (peace be upon him) used to end every

two Raka`ahs with Taslim (salutation ending prayer) but Lady `A'ishah aimed at the perfection of performance and long standing and did not intend that he used to offer four Raka`ah and after that say Taslim. The proof of this is what is reported on her authorityin the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) that she said: (The Prophet (peace be upon him) used to offer ten Rak`ahs at night ending each two Rak`ahs with Salam (salutation ending prayer) then he would pray one Rak`ah as Witr (Prayer with an odd number of units).) The Hadiths of `A'ishah explain each other.

It is not permissible to explain the Hadiths of `A'ishah that has general meanings with other than those of her that are detailed and explained. Also, our saying is substantiated by what is related in the Two Sahih (authentic) Books of Hadith from the Hadith of Ibn `Umar (may Allah be pleased with them) that he said: "Allah's Messenger (peace be upon him) said, (The (optional) Salah during the night should consists of pairs of rak`ahs, but if one of you fears morning is near, he should pray one rak`ah, which will make his Salah an odd number for him.) This Hadith of the Prophet (peace be upon him) implies a command and the meaning is to offer Prayer during night, two at a time. Consequently, it is legislated for the believer whether male or female to abide by what is clarified by the Sunnah concerning Prayer during the night and to keep away from what disagrees with it. It is obvious that ending Salah with Salam after every two Raka`ahs includes great facilitation and easiness for people along with correspondence to the Sunnah. However, if one intends to end the last three or five Raka`ahs with one Salam (salutation ending Prayer) and sitting for Tashahhud in the last Raka`ah of them, there is no blame on them for it is authentically reported that the Prophet (peace be upon him) used to do so at times and similarly if one offers seven at a time as Witr ending them with one Salam. Likewise, if one offers seven Raka`ahs as Witr and sits after the sixth Raka`ah and performs the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) then offers another Raka`ah, there is no harm in this for it is

authentically reported that the Prophet (peace be upon him) did so. Moreover, there is no harm if one offers eight Raka`ahs sitting in the eighth one and performing the first Tashahhud and after that performing the ninth Raka`ah for the Prophet (peace be upon him) did so. However, the best and more perfect form is to end every two Raka`ahs with Taslim as mentioned previously. It is worth mentioning that it is not permissible to offer three Raka`ahs as Witr the way one offers Maghrib; to sit after the second Raka`ah and say the first Tashahhud and perform a third Raka`ah after that, for the Prophet (forbade to make Witr in performance like Maghrib.) Indeed, I wrote these words out of the necessity of giving advice, illustrating the Sunnah, recommendation of right and cooperation in righteousness and piety. May peace be upon our Prophet Muhammad, his family and Companions!

`Abdul `Aziz bin `Abdullah ibn Baz
The General Mufti ofthe Kingdom of Saudi Arabia
and the Chairman of Council of Senior Scholars and
the Department of Scholarly Research and Ifta'

67- Hadith (In every night, there is an hour in which Du`a' will be answered)

Q: I read in a pamphlet a Hadith that is attributed to the Prophet (peace be upon him) and said to be narrated in Sahih (authentic Book of Hadith of) Muslim, which states that in every night there is an hour in which Du`a' (supplication) will be answered. However, it is not mentioned whether it is at the end of the night or when. Is this Hadith Sahih?

A: Yes, this Hadith is Sahih. It was related by Muslim on the authority of Jabir that the Prophet (peace be upon him) said: (In every night, there is an hour in which Du`a' will be answered.) He did not specify it. If a person catches this hour, their Du`a' will be answered. It is a hidden hour like that of Friday, which is most probably after the `Asr (Afternoon) Prayer or when the Imam (the one who leads congregational Prayer) sits to say the Khutbah (sermon) of the Jumu`ah (Friday) Prayer. As for this hour, it is most probably in the middle of the night as stated in some narrations, or in the third part of the night, but it is generally during the whole night.

68- Hadith "There is no Salah after the `Asr Prayer.... except in Makkah"

Q: What is the degree of authenticity of the following Hadith: There is no Salah (Prayer) after the `Asr (Afternoon) Prayer until the sun sets and no Salah after the Fajr (Dawn) Prayer until the sun rises, except in Makkah ..except in Makkah ..except in Makkah ..?

A: This Hadith with the addition "except in Makkah" is Da`if (weak). The original report was authentically related in the Two Sahih [authentic Books of Hadith (i.e. Al-Bukhari and Muslim)] and other books of Hadith on the authority of some Sahabah (the Prophet's Companions - may Allah be pleased with them), who narrated that the Prophet (peace be upon him) said: ﴿There is no Salah after the Fajr Prayer until the sun rises, and no Salah after the `Asr Prayer until the sun sets.﴾ According to the more correct of the two opinions maintained by scholars, the Salah that is offered due to a specific reason is an exception to the purport of this Hadith.

Examples of this kind of Salah include Salat-ul-Kusuf (Prayer on a solar eclipse), Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah), and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It is permissible to offer such kinds of Salah at the time when it is not permissible to offer supererogatory Salah, for there are many reported Sahih Hadiths that indicate that these Salahs are an exception. May Allah grant us success!

69- An Athar reported on missing the Jumu`ah Prayer

Q: According to one Athar (narrations from the Companions), Ibn `Abbas (may Allah be pleased with him) was once asked about a man who would stand up in Salah (Prayer) throughout the night and observe Sawm (Fast) by day but would not attend the Jumu`ah (Friday) Prayer nor offer Salah in congregation, he said: 'He will enter the Fire.' How authentic is that Athar?

A: This is a famous and authentic Athar narrated from Ibn `Abbas (may Allah be pleased with them both). It establishes clear evidence that abstaining from attending the Jumu`ah Prayer or offering Salah in congregation causes one to enter the Fire. We seek refuge in Allah from this.

It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Let some people desist from neglecting the Jumu`ah Prayers, or else Allah will seal their hearts

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and they will be among the negligent.﴾ (Related by Muslim in his Sahih [authentic Book of Hadith] on the authority of Abu Hurayrah and Ibn `Umar (may Allah be pleased with them both) Abu Dawud also related a Hadith with an authentic Sanad (chain of narrators) that the Prophet (peace be upon him) said: ﴿Whoever does not attend the Jumu`ah Prayer for three consecutive times on account of laziness, Allah will cover his heart with a seal.﴾ He (peace be upon him) also said: ﴿Whoever hears the Adhan (call to Prayer), yet abstains from going to the Masjid (mosque), he shall receive no reward for his Salah unless there is an excuse.﴾

Muslims are duty bound to hasten to attend the Jumu`ah Prayer and to offer Salah in congregation, as long as there is no Shar`y (Islamically lawful) excuse such as sickness or fear, otherwise severe punishment will be awaiting them even if they are noted for much Sawm and Qiyam-ul-Layl (standing for optional Prayer at night).

We ask Allah to grant us and all Muslims safety and protection from every evil.

70- Ruling on offering Salah immediately following another

Q: It was reported on the authority of Al-Sa'ib ibn Yazid that Mu`awiyah said, "When you offer the Jumu`ah (Friday) Prayer, do not offer another Salah (Prayer) after it unless you speak or leave, for the Prophet (peace be upon him) ordered us not to offer a Salah after another unless one speaks or departs (from the Masjid)." What is the meaning of this Hadith?

A: The Hadith at hand is narrated by Muslim in his Sahih (authentic Book of Hadith). It indicates that if a Muslim offers the Jumu`ah Prayer or any one of the Five Obligatory Daily Prayers, it is not permissible for him to offer another Salah after it unless he utters something or goes out of the Masjid (mosque). He may recite one of the prescribed Adhkar (invocations), such as "Astaghfir-ul-Allah, Astaghfir-ul-Allah, Astaghfir-ul-Allah, Allahumma anta Al-Salam wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal wal-Ikram (I seek Allah's forgiveness (three times), O Allah, You are the Source of peace and from You is all peace. Blessed are You, the Possessor of Glory and Honor)" following Taslim (salutation of peace ending the Prayer) as well as other recommended Adhkar. Reciting Adhkar or going out of the Masjid serves to confirm the conclusion of Salah and removes the belief that the Salah performed after that is a part of the preceding Salah.

It is important to distinguish the Salah already performed from the Salah that is about to be offered. Therefore, when one pronounces the Taslim of the Jumu`ah Prayer, one should not offer a supererogatory Salah immediately after it without doing so, lest he or anyone else may think that the supererogatory Salah is connected with it or contingent upon it.

This applies to the Five Obligatory Daily Prayers, namely Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. It is necessary to separate between Salahs by speaking, such as reciting Adhkar, conversing, or going out of the Masjid in order to remove the thought that such Salah is connected with the preceding one.

71- Ruling on establishing Jumu`ah Prayer in villages

From `Abdul-`Aziz ibn `Abdullah ibn Baz to both my dear brothers, may Allah guide you to speak the truth and act accordingly and may He increase your knowledge and faith!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter and reviewed what you mentioned regarding your discussion on the ruling on establishing Jumu`ah (Friday) Prayers in villages and asking me to judge in this issue. I ask Allah to make you and us of those calling to guidance and supporting the truth and to grant us all comprehension of His Deen (religion) and adherence to it, for He is the Best One asked for help.

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It is not hidden that truth is the sought-after goal of every believer; whenever they find it, they must follow it. It is also known that the reference on controversial issues is the Book of Allah (Glorified and Exalted be He) and the Sunnah of His Messenger and the choicest of His Creation our Prophet Muhammad (peace be upon him). Allah (Glorified be He) says: ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ And: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ And: ﴿Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴾ I have examined the evidence of the two groups; those who opine that it is obligatory to establish Jumu`ah Prayer in villages, and those who hold that it is not obligatory and is invalid. I found that the proofs of the first opinion's supporters - who are the majority of Muslim scholars - are clearer, sounder, and outnumber those of the second opinion's supporters. This is substantiated by the fact that Allah (Glorified be He)

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has made it obligatory for His Servants to establish the Jumu`ah Prayer stating: ﴿O you who believe

(Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿

The Prophet (peace be upon him) said: ﴾Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.﴿ (Related by Muslim in his Sahih [authentic Book of Hadith])

The Prophet (peace be upon him) established the Jumu`ah Prayers in Madinah that was considered as a village at the beginning of Hijrah (the Prophet's migration to Madinah). The Prophet (peace be upon him) also approved of As`ad ibn Zurarh establishing Jumu`ah Prayers in a place called Al-Khadmat that was considered a village. It is not proven that he (peace be upon him) condemned this. The Hadith on this regard is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Whoever deems it a Hadith Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) because its chain of narrators contains Ibn Ishaq is mistaken, because he declared that he heard this narration, which removes the doubt that there is Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration). The Prophet (peace be upon him) also said: ﴾Offer Salah (Prayer) as you have seen me offering Salah.﴿ We saw him offering the Jum`ah Prayer in Madinah after

migrating to it. The Prophet (peace be upon him) also approved of the people of Jawatha - which is one of the villages of Bahrain - establishing Jumu`ah Prayer there. The Hadith on this regard is related in Sahih Al-Bukhari. Since Jumu`ah Prayer is one of the Five Obligatory Daily Prayers to be established on Friday, then it is obligatory for the inhabitants of villages to perform it just as it is obligatory for the inhabitants of cities, and because it is as obligatory as all other Zhuhr (Noon) Prayers. Rather, it is the Bedouins and travelers who are exempted from establishing it because he (peace be upon him) did not order neither the Bedouins nor those traveling to establish it. The Prophet (peace be upon him) himself did not establish it while traveling. It is obligatory to be performed in all other places. It is well known that by "all other places" we refer to villages and cities. Establishing it carries the great benefits of gathering the people of a village in one Masjid (mosque) to weekly admonish and remind them of what Allah legislated through the two Friday Khutbahs (sermons).

Based on the evidence we have mentioned, it should be clear to every fair person that the viewpoint of the majority of Muslim scholars is authentic and closer to what is right than that of those adopting the opposite opinion. It should be clear that it is of benefit for Muslims both in their Deen and life and that it is closer for one to be discharged from responsibility and closer to the welfare of the Ummah (nation based on one creed). As for the Athar (narrations from the Companions) reported from `Aly (may Allah be pleased with him), it is Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) and cannot be judged as Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) as notified by more than one scholar amongst whom is Al-Nawawy (may Allah be merciful with him). This is because the authenticity of the Hadith Mawquf is subject to question and because its Isnad (chain of narrators) includes `Abdul-Razzaq Al-Thawry (may Allah be merciful with him) who did not declare

that he heard the narration, which makes him suspect of Tadlis. Its Isnad also includes Jabir Al-Jahfy and Al-Harith Al-A`war, who are both weak.

Its Isnad in the narration of Ibn Abu Shaybah includes Al-A`mash who did not declare that he heard the narration. He is notorious for being a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration). Yet both his narration and that of Al-Thawry are considered to have been heard by them (from their shaykhs) according to what was related on their authority by Al-Bukhari and Muslim (may Allah be pleased with them both) in the Two Sahih. In books other than the Two Sahih, there is no harm in deeming their narrations as Ma`lul as long as they did not declare hearing the narration.

This is the opinion that seems correct to me. I ask Allah to guide me, you, and all our brothers to reach the truth, to bestow us all with preferring truth above all things, and to protect us all from fanaticism and following desires in all cases, for He is the One Who is Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh!

President of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

72- Authenticity of the Hadith stipulating the presence of forty people in order for Jumu`ah (Friday) Prayer to be established

Q: I have read in some books that one condition for the Jumu`ah (Friday) Prayer to be established is the presence of forty people of those obliged to perform Salah (Prayer).

There is a Fatwa (legal opinion issued by a qualified Muslim scholar) issued previously by Your Eminence in (Al-Da`wah Magazine) stating that it can be established with the presence of an Imam accompanied by two other persons. How do we reconcile these two issues?

A: Stipulating the presence of forty people in order for Jumu`ah (Friday) Prayer to be established is a viewpoint adopted by a group of Muslim scholars including Imam Ahmad ibn Hanbal (may Allah be merciful with him). Yet the more preponderant opinion is that it is permissible to establish it with less than forty (people) and that the least number is three as stated in my previous Fatwas. This is based on the lack of evidence stipulating the presence of forty worshippers.

The Hadith that was mentioned regarding stipulating the presence of forty people is weak as explained by Al-Hafizh Ibn Hajar in his book entitled "Bulugh Al-Maram".

73- Reciting Surah Al-Kahf on Fridays

Q: Is it Mandub (commendable) to recite Surah Al-Kahf on Friday, whether during daytime or on the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day)?

A: There are Hadiths Marfu` (Hadiths narrated from the Prophet with a connected or disconnected Sanad) in this regard, which support one another and prove that it permissible to recite Surah Al-Kahf on Fridays.

This was authentically reported from Abu Sa`id Al-Khudry (may Allah be pleased with him) in a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). This Companion cannot narrate a Hadith depending on his own viewpoint, rather he must have derived it from an act of Sunnah (supererogatory act of worship following the example of the Prophet).

74- Ruling on reciting Surah Al-Kahf on Thursday night

Q: What is the ruling on reciting Surah Al-Kahf on Friday, whether during daytime or on the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day)?

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A: There are many Hadiths on the merits of reciting Surah Al-Kahf on Fridays. Although these Hadiths fall under the category of Da`if (weak), scholars hold that they support one another and may thus be taken as a proof. It was authentically reported that this was the practice of Abu Sa`id Al-Khudry (may Allah be pleased with him).

Therefore, it is desirable to follow the example of that great Sahaby (Companion of the Prophet - may Allah be pleased with him) and to put these Hadiths into practice. These Hadiths support one another and are further strengthened by the practice of the said Sahaby. As for reciting this Surah on the night of Friday, I know of no evidence supporting this. Therefore, it becomes clear that it is not permissible to recite it on that night. May Allah grant us success!

75- Time when Du`a' is answered on Fridays

Q: During what time does Allah answers one's Du`a' (supplication) on Friday? Is it any time on Friday? Or is it at `Asr (Afternoon) time or right after the Jumu`ah (Friday) Prayer?

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A: Allah (Glorified and Exalted be He) has favored Friday with a specific time in which Du`a' is answered. This time is very short and no Muslim supplicates to Allah while standing up in Salah (Prayer) except that they will be granted whatever they supplicate for. This very short span of time is a great blessing. According to some Hadiths related by Muslim, this time begins when the Imam (the one who leads congregational Prayer) ascends the Minbar (pulpit) on Friday and continues until the Jumu`ah Prayer is over. This is reported in Sahih [authentic Book of Hadith of) Muslim on the authority of Abu Musa in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Some scholars hold that these words are that of Abu Burdah ibn Abu Musa and are not of the Prophet (peace be upon him). The correct view is that these words are traced back to the Prophet (peace be upon him). In another Hadith narrated by Jabir ibn `Abdullah and `Abdullah ibn Salam, this time starts from `Asr Prayer and continues until sunset. According to some other Hadiths, it is the last hour of Friday. All these views are correct and are not incongruous with one another. However, Du`a' said on Friday is most likely answered at the time when the Imam ascends the Minbar and until the Jumu`ah Prayer is concluded. The period between the `Asr and Maghrib (Sunset) Prayers is also a time when Du`a' is most likely answered. Du`a' may also be answered at any other time on Friday. This is based on the purport of the Hadiths narrated in this regard.

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Therefore, Muslims should occupy themselves with Du`a' on Fridays so that their Du`a' might coincide with this blessed time. More attention should be given to the three times mentioned above as the Messenger (peace be upon him) stressed the fact that Du`a' is answered at these specific times on Friday. May Allah grant us success!

79- Degree of authenticity of: "Women have no share in the funeral"

Q: It was reported that Allah's Messenger (peace be upon him) said: 'Women have no share in the funeral.' What is your opinion on this Hadith? What are the matters that women should avoid regarding this issue?

A: As for the Hadith mentioned by the questioner: 'Women have no share in the funeral,' it has no basis and we know of no scholar having related it. What is related from the Prophet (peace be upon him) in this regard is that he (peace be upon him) said: ﴾Cursed are the women who visit graves and those who build Masjids (mosques) and place lights upon them.﴿ The Prophet (peace be upon him) also ﴾forbade women from following funeral procession to graves.﴿ As for offering Janazah (Funeral) Prayer with people

either in a Masjid or Musalla (place for Prayer), this is permissible for all, men and women. Women used to perform both the obligatory Salah (Prayer) and Janazah Prayer behind the Prophet (peace be upon him).

In Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), `Aishah (may Allah be pleased with her) offered Janazah Prayer when Sa`d ibn Abu Waqqas (may Allah be pleased with him) died. In conclusion, women can offer Janazah Prayer along with men because there is no harm in this. However, they are prohibited from following funeral processions to the graves and visiting graves. Thus, it is not permissible for women to do so.

77- How can we reconcile between the Hadith on forbidding offering Funeral Prayer and burial during three times of the day and the Hadith on the haste in burial?

Q: How can we reconcile between the Prophet's (peace be upon him) prohibition of offering Funeral Prayer and burial during three prohibited times and the Hadith on the hastening of burial? What should we do if the Funeral Prayer is after `Asr? Please enlighten us, may Allah reward you with the best.

A: The two Hadiths do not contradict each other. The Sunnah emphasizes the Prophet's command to hasten the burial of the dead and offering the Funeral Prayer. He (peace be upon him) said: (Hasten with the dead body

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for if the deceased was righteous, you are forwarding him/her to goodness; and if the deceased was otherwise, then you are throwing off an evil thing from your necks.) However, when this coincides with the three prohibited hours, the burial and Funeral Prayer should be postponed. It was narrated that `Uqbah ibn `Amir (may Allah be pleased with him) said: (There are three hours at which the Messenger of Allah (peace be upon him) forbade us to pray or bury our dead: when the sun begins to rise until it is fully up, when the sun is at its height at midday until it has passed the meridian, and when the sun declines until it sets.") (Related by Muslim in his Sahih)

Delaying the burial and Funeral Prayer during these few hours is harmless. Allah (may He be Praised) has the utmost wisdom behind this command. He is the Most Merciful and the Wisest Judge. May Allah grant us success!

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Book on Zakah

78- Ruling on paying Zakah to poor relatives

Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I hope Your Eminence will reply to the following question:

I used to pay the Zakah (obligatory charity) on my money to poor relatives; my maternal grandmother and paternal step-grandmother, given that they have another person who supports them. I heard that the Messenger of Allah (peace be upon him) said, "Give it (charity) to your relatives." Is this Hadith Sahih (authentic)? What is the ruling on the preceding years whose number I do not know and in which I paid Zakah to these persons? May Allah prolong your life and benefit all Muslims with your knowledge. As-salamu `alaykum warahmatullah wabarakatuh.

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A: Wa `alaykumu as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

The mentioned Hadith is Sahih. It was reported from the Prophet (peace be upon him) that he said to Abu Talhah Al-Ansary when he wanted to give in Sadaqah (voluntary charity) a palm-farm called Bayruha': ﴾It is best to spend it on your nearest relatives.﴿ (Agreed upon by Al-Bukhari and Muslim) This is concerning Sadaqah. As for Zakah, it should be clarified in detail. If those relatives are not paternal or maternal kin or decedents whom one is obligated to provide for (i.e. parents, children, grandparents or grandchildren), it is permissible to give Zakah to them, such as brothers, uncles and the like, provided that they are poor. Thus, you will be rewarded for Sadaqah and maintaining the ties of kinship. Accordingly, if your paternal step-grandmother is poor and no one sustains her, there is no blame on you if you give her Zakah. You have to repay what you gave to your maternal grandmother, and similarly what you gave to your paternal step-grandmother, if she is not in need of your money as she is sustained by someone. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh.

President of the Departments of Scholarly Research, Ifta', Da`wah and Guidance

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Book on Sawm

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79- Explanation of: (Whoever provides for the Iftar of a person observing Sawm...)

Q: There is a Hadith that reads: (Whoever provides for the Iftar (breaking the Fast) of a person observing Sawm (Fast) will earn the same reward as the one who is observing Sawm, without diminishing the reward of the latter.) **Does it refer to a poor person observing Sawm, or does it include relatives and friends as well? Does this apply to supererogatory Sawm?**

A: The Hadith is general and includes the rich and the poor. Also, it applies to obligatory and supererogatory Sawm, for Allah (Glorified and Exalted be He) is Most Generous.

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80- Explanation of: (Whoever dies while missing some days of Sawm, his Waliy must observe Sawm on his behalf.)

Q: There is a Hadith that reads: (Whoever dies while missing some days of Sawm (Fast), his Waliy must observe Sawm on his behalf.) As far as I know, it applies to Sawm pertaining to vows. However, a scholar mentioned that it applies to the days of Sawm one misses in Ramadan. Which of the two views is correct? Please advise, may Allah reward you with the best!

A: The correct view is that this Hadith is general in application and not specific to vows. It was narrated from some scholars, such as Imam Ahmad, that this Hadith is specific to vows. However, this view is stressed with no evidence. The correct view is that it is general because the Messenger (peace be upon him) said: (Whoever dies while missing some days of Sawm, his Waliy must observe Sawm on his behalf.)

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(Agreed upon by Al-Bukhari and Muslim who related it on the authority of `Aishah - may Allah be pleased with her) It is not permissible to regard the Prophet's statement as specific to the Sawm pertaining to vows unless there is evidence to support it. This Hadith is general in meaning and applies to the Sawm pertaining to vows and missed days of Ramadan as well. It explains that if the deceased had the ability to observe compensatory or expiatory Sawm and neglected to do so, his Waliy has to make up for the days the deceased missed. The meaning of "Waliy" is near relative. There is nothing wrong if a non-relative observes Sawm for the deceased.

A man asked the Prophet (peace be upon him), "My mother died missing the Sawm of one month. Should I observe Sawm on my mother's behalf?" The Prophet (peace be upon him) replied: (Had there been a debt on your mother, would you have paid it or not? Thus, pay her debt to Allah as He has more right to be paid.) Also, a woman asked him (peace be upon him) about this, saying, "My mother died missing the Sawm of one month. May I observe Sawm on my mother's behalf?" The Prophet (peace be upon him) replied: (Had there been a debt on your mother, would you have paid it or not? Thus, pay her debt to Allah as He has more right to be paid.)

Imam Ahmad in his Musnad (Hadith compilation) related through an authentic Isnad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with both of them) that a woman came to the Messenger of Allah (peace be upon him) and said: 'O Messenger of Allah! My mother died and she had (missed days of) Sawm in Ramadan,

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should I observe Sawm on her behalf?' He (the Prophet) said: (Observe Sawm on behalf of your mother.) The woman in the Hadith pointed out that it was the Sawm of Ramadan, and the Prophet

(peace be upon him) ordered her to make up for it on behalf of her mother.

There is an abundance of Hadith stressing the importance of making up for the missed Sawm of Ramadan and other Sawm. There is no premise for singling out vows to be the Sawm mentioned in the Hadith.

This view is weak, whereas the correct view is that it is general in application based upon the statements of Allah's Messenger (peace be upon him). If a person dies before having the opportunity to make up for the days they missed during Ramadan due to illness, pregnancy, or breastfeeding, no one in this case is asked to observe Sawm or offer Kaffarah (expatiation) on behalf of this person as the latter had a Shar`y (Islamically lawful) excuse. However, if the deceased had been cured from illness and had the opportunity to observe Sawm but neglected to do so, their Waliy is required to make up for the missed days. The same applies to pregnant and breastfeeding woman. May Allah grant us success!

81- Doubling reward of Salah in Makkah

Q: The reward of offering Sawm (Fast) during Ramadan in Makkah **is a thousand times superior to offering Sawm elsewhere. Is this Hadith Sahih (authentic)?**

A: It is not Sahih, it is a Da`if (weak) Hadith which was related in this regard. What was authentically reported is that offering Salah (Prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) is equivalent to a hundred thousand Salahs offered elsewhere, and that offering it in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is a thousand times more excellent than a Salah offered elsewhere. Concerning the double reward of Sawm, no Sahih Hadith is related in this regard; there is only a Da`if one indicating that it is thousand times superior than offering Sawm elsewhere. However, good deeds, such as Sawm, Sadaqah (voluntary charity), Dhikr (Remembrance of Allah), and others that can be done in Makkah have a superior reward. Apart from Salah, there is no evidence confirming how many rewards can be attained for such deeds.

82- Ruling on observing Sawm on Saturday only

Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz,

the grand Mufty (Islamic scholar qualified to issue legal opinions) of Saudi Arabia, may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

As you know, this year the ninth of Muharram corresponded to Saturday, and the tenth corresponded to Sunday according to the calendar of Makkah. According to the Hadith that states: (If I live until next year, I will observe Sawm (Fast) on the ninth and tenth (of Muharram)) **I observed Sawm on Saturday and Sunday. However, one of my Muslim brothers objected to my Sawm on Saturday, and told me that it is forbidden to observe voluntary Sawm on Saturday according to a Hadith whose text he did not mention exactly.**

Out of my desire to understand this issue, and in application of Allah's saying (Exalted be He): (So ask the people of the Reminder, if you do not know.) **I would like**

Your Eminence to explain this issue, mention the Hadith and the degree of its authenticity, and advise me on this issue. May Allah safeguard you!

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

This Hadith is known and mentioned in the book entitled "Bulugh Al-Maram" in the chapter on Sawm. However, it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) and contradictory to Sahih (authentic) Hadiths, including the statement of the Prophet (peace be upon him): (Do not observe Sawm on Friday if not preceded or followed by another day.) It is known that the day which follows Friday is Saturday, and this Hadith is related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim). The Prophet (peace be upon him) used to observe Sawm on Saturday and Sunday, saying: (They are holidays of the Mushriks (those who associate others with Allah in His Divinity or worship), and so I would like to act differently from them.) There are many Hadiths which

stress this meaning and indicate the permissibility of voluntary Sawm on Saturday. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh.

Grand Mufty of the Kingdom of Saudi Arabia

and Chairman of the Council of Senior Scholars and the Department of Scholarly Research and Ifta'

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83- Explanation of: (Whoever misses a single day of Sawm intentionally during Ramadan, Allah will not accept their Sawm.)

Q: What is the interpretation of the following Hadith: (Whoever misses a single day of Sawm (Fast) intentionally during Ramadan, Allah will not accept their Sawm, even if they observe Sawm perpetually) **? If a person breaks their Sawm deliberately, and then performs Tawbah (repentance to Allah), would their Tawbah be accepted?**

A: The mentioned Hadith is Da`if (weak), and Tawbah is accepted if it meets its conditions. If a person performs sincere Tawbah, it is accepted. This person needs only to make up for the day in which they broke their Sawm. As for the mentioned Hadith, it is Da`if as previously mentioned, and cannot serve as evidence. If Tawbah is sufficient, even from Shirk (associating others with Allah in His Divinity or worship), would not it then be enough for a sin? Tawbah wipes out past sins, according to the statement of the Prophet (peace be upon him): (One who repents from sins is like the one who has not committed a sin.) Tawbah should be

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sincere, that is, a person must abandon the sin, resolve not to repeat it, and regret what they did. If it meets these conditions, it is considered sincere Tawbah, praise be to Allah. In case the sin is related to another person's rights, a fourth condition must then be met, which is returning their rights or asking them for forgiveness.

84- Reconciling between the two Hadiths of Hafsah and `Aishah concerning the Prophet's Fasting on the first ten days of Dhul- Hijjah

Q: It was recorded by Al-Nasa'y in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of the Mother of Believers, Hafsah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) never missed three acts: fasting the (first) ten days (of Dhul-Hijjah), fasting three days of every month and offering two Rak`ahs before the Fajr Prayer."

It was also related by Muslim in his Sahih (authentic) book of Hadith on the authority of `Aishah (may Allah be pleased with her) that she said: ("I never saw the Messenger of Allah (may peace be upon him) fasting the ten days (of Dhul-Hijjah.)") In another narration: (He never fasted the ten days.)

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Imam Al-Shawkany stated in "Nayl Al-Awtar", volume 4, p. 324, the views of some scholars concerning the reconciliation between the Hadiths of Hafsah and that of `Aishah However, this reconciliation is not convincing. What is the view of Your Eminence, which may be convincing?

A: I have viewed both Hadiths and it is clear to me that the Hadith reported on the authority of Hafsah is Hadith Mudtarib (a Hadith with disagreement over a transmitter or the text) while the Hadith reported on the authority of `Aishah `Aishah is more authentic.

The reconciliation of both Hadiths which was stated by Al-Shawkany is debatable as the Prophet (peace be upon him) could not have fasted the first ten days of Dhul-Hijjah without the knowledge of `Aishah, as the Prophet (peace be upon her) used to stay with her two days and two nights every nine days. Sawdah gave up her turn to 'Aishah, and the Prophet (peace be upon him) approved this.

However, the fact that the Prophet (peace be upon him) did not fast these ten days does not indicate that it is not preferred to observe Fast during these days for the Prophet (peace be upon him) might have been faced with some issues that prevented him from Fasting.

The virtues of increasing our good deeds during the first ten days of Dhul-Hijjah are indicated by the Hadith reported on the authority Ibn `Abbas and recorded in the Sahih (authentic) Book of Hadith of Al-Bukhari. Fasting them is a good deed

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and thus it is desirable to fast according to the Hadith of Ibn `Abbas as well as the other related Hadiths. This Hadith supports the Hadith of Hafsah although it is Hadith Mudtarib.

Based upon this, the Hadith of Hafsah is Sahih, assuming that sometimes the Prophet (peace be upon him) used to fast the first ten days of Dhul-Hijjah and Hafsah was aware of this while `Aishah was not, or she might have forgotten. May Allah grant us success!

85- Degree of authenticity of: (There should be no I`tikaf except in the three Masjids)

From `Abdul-`Aziz ibn `Abdullah ibn Baz to my honorable brother (S.A.M), may Allah protect you!

In reference to your request for Fatwa (legal opinion issued by a qualified Muslim scholar) registered in the Department of Scholarly Research and Ifta' numbered (4886) dated 24/10/1408 A.H., here are the answers to your following questions:

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Q: What is the degree of authenticity of the Hadith stating: "There should be no I`tikaf (seclusion for worship in a Masjid) except in the three Masjids (mosques)"? If it is Sahih (authentic), does it actually mean that there should be no I`tikaf except in the three Masjids (i.e., the Sacred Mosque in Makkah, the Prophet's Mosque in Madinah, and Al-Aqsa Mosque)?

A: It is valid to observe I`tikaf in any Masjid other than the three mentioned Masjids, on condition that congregational Salah (Prayer) is established there. If this condition is not fulfilled, it is invalid to observe I`tikaf there. However, if a person vows to observe I`tikaf in any of the three Masjids, they are obliged to fulfill their vow.

As regards to the Hadith that you mentioned, it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). May Allah guide all of us to what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

President of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

86- Reconciling between the Hadith: (When Sha`ban is halfway through, do not fast) and the Hadith: (The most preferred month for him (peace be upon him) was Sha`ban and he (peace be upon him) joined it with Ramadan)

I read in "Sahih Al-Jami`" Hadith no. (397) which was verified by Al-Albany and related by Al-Suyuty (398) Sahih, on the authority of Abu Hurairah (may Allah be pleased with him), that he said: The Messenger of Allah (peace be upon him) stated:** ("When Sha`ban is halfway through, do not fast until the advent of Ramadan") **There is also another Hadith related by Al-Suyuty numbered (8757) Sahih, verified by Al-Albany in "Sahih Al-Jami`" numbered (4638) on the authority of `Aishah (may Allah be pleased with her) that she said: "The most preferred month for him (peace be upon him) to fast was Sha`ban and he joined it with Ramadan" How can we reconcile between both Hadith?

A: In the Name of Allah, and all praise be to Allah! To proceed: the Prophet (peace be upon him) used to fast the whole of Sha`ban except for few days, as authentically reported from the Hadith of `Aishah and Um Salamah. As for the Hadith including the prohibition on observing Sawm (Fast) after the middle of Sha`ban, it is Sahih as mentioned by our knowledgeable brother Shaykh Nasir Al-Deen Al-Albany. What is meant is that it is not permissible to start fasting after halfway through the month, but if a person fasts most or all of the month, they will be following the Sunnah (supererogatory act of worship following the example of the Prophet). May Allah grant us success!

87- Reconciliation between the Hadith which states: (Sawm on the Day of `Arafah atones for the sins of the past year,) and the fact that he (peace be upon him) did not observe Sawm on this day

Q: I would like to inquire about the Hadith which states: (Sawm (Fast) on the day of `Arafah (9th of Dhul-Hijjah) atones for the sins of the preceding and the coming year,) and the authentically established fact that he (peace be upon him) did not observe Sawm on it. Please clarify this so that we do not miss the merit of observing Sawm on the Day of `Arafah.

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A: (When the Messenger of Allah (peace be upon him) was asked about observing Sawm on the Day of `cArafah, he said that it atones for the sins of the preceding and the following year.) (He was also asked about Sawm on the Day of `Ashura' (10th of Muharram), and he said that it atones for the sins of the preceding year.) This is what he stated (peace be upon him), whether he observed Sawm or not. This means that if the major sins are avoided, minor sins will be forgiven, according to the statement of the Prophet (peace be upon him): (The Five Obligatory Daily Prayers, the Jumu`ah (Friday) Prayer and Ramadan are expiations for the (sins) committed in between (their intervals), provided that you avoid major sins.) Whenever the Prophet (peace be upon him) informed the Ummah (nation based on one creed) about anything, it became prescribed for them, even if he did not do it, because his statements are stronger than his personal practices.

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88- Authenticity of the statement in Hadith: provision and means of transportation in Hajj

Q: It is reported on the authority of Anas (may Allah be pleased with him) ("It was asked: 'O Messenger of Allah! What is the ability to undertake the journey?' He (peace be upon him) replied, "Having provision and a means of transportation.") **(Related by Al-Daraqutny, Al-Hakim who ranked it as Sahih but the soundest view is that it is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration), and was referenced by Al-Tirmidhy on the authority of Ibn `Umar with a weak Isnad (chain of narrators)), is this Hadith authentic (Sahih)?**

A: All the reports of this Hadith are weak. However, they support one another and can be classified as Hasan li Ghayrihi (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith.). Scholars have unanimously agreed on its meaning and it is based on Allah's Saying: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) Whoever is able to undertake the journey to Al-Bait (the House: another name for the Ka`bah), he must perform Hajj otherwise he is not to be blamed for every human knows himself best.

89- The Prophet entered into the state of Ihram after offering Salah

Q: It is reported on the authority of Ibn `Abbas that the Messenger of Allah (peace be upon him) pronounced Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) after offering two Rak`ah (unit of Prayer), when he mounted his camel, and when he was in Al-Baida'. Why did Your Eminence state that this Hadith is Da`if (weak) and what is the reason for its being weak?

A: This Hadith is weak because its Isnad (chain of narrators) includes Khasif, who mentioned that he entered into the state of Ihram (ceremonial state for Hajj and `Umrah) after he offered Salah. This Hadith was reported by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) but it is weak. Khasif had a bad memory. The Prophet (peace be upon him) proclaimed Talbiyah after he mounted his camel.

90- Talbiyah after entering into the state of Ihram

Q: It is narrated on the authority of Ibn `Umar that the Prophet (peace be upon him) proclaimed Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) after mounting his camel.

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A: Ibn `Umar, Anas, and Ibn `Abbas (may Allah be pleased with them) narrated that the Prophet (peace be upon him) proclaimed Talbiyah after he mounted his camel.

91- Ibn `Abbas's opinion on those who perform Ifrad Hajj without bringing Hady

Q: What is the degree of authenticity of the Hadith reported by Ibn `Abbas (may Allah be pleased with them) that: "Whoever performs Ifrad Hajj (performing Hajj only) without bringing the Hady (sacrificial animal offered by pilgrims) with them will partially end the state of Ihram after performing Sa`y (going between Safa and Marwah during Hajj and `Umrah)and Tawaf (circumambulation around the Ka`bah). Ihram (ceremonial state for Hajj and `Umrah) will automatically end partially even if the pilgrim does not do anything marking its partial end."? If it is authentic, how does one end his Ihram?

A: This narration is reported from Ibn `Abbas (may Allah be pleased with them both). According to him, anyone who performs Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) between Safa and Marwah but does not bring Hady is permitted to make Tahalul (removal of the ritual state for Hajj and `Umrah). The correct view is that one must make Tahalul by shaving or shortening the hair, otherwise one remains in the state of Ihram (ceremonial state for Hajj and `Umrah).

92- The correct view is that the Mutamatti` has to Perform two times of Sa`y

Q: I read in the chapter of Manasik Al-Hajj (rites of Hajj) in the book of Shaykh-ul-Islam Ibn Taymiyyah that the Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) is to perform one time of Sa`y just as those who perform Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah simultaneously). He brought as evidence the Hadith of Jabir, narrated by Muslim. Is this saying authentically ascribed to him? Illustrate this for us, may Allah reward you well!

A: Yes, this is written in his book but it is a weak opinion. The sound view is the the Mutamatti` should offer two times of Sa`y according to the Hadith authentically reported by `Aishah and Ibn `Abbas. The Hadith of `Aishah and Ibn `Abbas is higher in degree than the Hadith of Jabir. Moreover, the Hadith of Jabir is said to refer to those who brought Hady (sacrificial animal offered by pilgrims) for they performed one time of Sa`y. The Prophet (peace be upon him) and his Companions brought Hady. As for those who performed Tamattu' Hajj, `Aishah said that they made another Tawaf (circumambulation around the Ka`bah) for their Hajj and Ibn `Abbas stated that they made another time of Sa`y. The Hadith of Ibn `Abbas is related by Al-Bukhari and the Hadith of `Aishah is related by both Al-Bukhari and Muslim and they should be advanced on the purport of the Hadith of Jabir.

Shaykh-ul-Islam (may Allah be merciful with him) depended upon the Hadith of Jabir but everyone's saying can be either taken or neglected as said by Imam Malik "There is none of us but his views can be refuted or accepted except the one buried in this grave [namely Prophet Muhammad] (peace be upon him)".

Therefore, the one performing Tamattu` Hajj is to offer two times of Sa`y as stated by the majority of scholars including Imam Abu Hanifah, Malik, Al-Shafi`y and Ahmad in his book, Al-Musnad. All of these scholars maintain that two times are obligatory in accordance with the Hadiths of Ibn `Abbas and `Aishah. `Umrah is finished by offering its Sa`y and after that Hajj comes with its independent rites.

93- The meaning of the Hadith in which the Prophet (peace be upon him) said: "O, Allah! Have mercy upon those who shave their hairs"

Q: What is the explaination of the saying of the Prophet (peace be upon him): ﴾May Allah have mercy upon those who have their heads shaved﴿ **three times? Did he (peace be upon him) always shave his head in Hajj and `Umrah (lesser pilgrimage)?**

A: The Prophet (peace be upon him) asked mercy and forgiveness for those who shave their heads three times, and only once for those who shorten their hair. He (peace be upon him) supplicated to his Lord saying: ﴾O, Allah! Have mercy upon those who shave their hairs.

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The people said, "O, Messenger of Allah! What about those who shorten their hair?" He said, "O, Allah! Have mercy upon those who shave their heads." People said, "O, Messenger of Allah! What about those who shorten their hair?" He said, "O, Allah! Have mercy upon those who shave their heads." People said, "O, Messenger of Allah! What about those who shorten their hair?" The third time he said, "and those who shorten their hair."﴿ In another narration: ﴾O, Allah! Forgive them.﴿ This indicates that shaving one's head is better for those who perform Hajj. If a person performs `Umrah a short time before Hajj, it is better for him to shorten his hair so that he leaves shaving until the time of Hajj, just as the Prophet (peace be upon him) asked his Companions to shorten their hairs. However, if the `Umrah is a long time before Hajj, such as the `Umrah of Ramadan or Sha`ban, it is better to shave one's head and then shave it again during Hajj. This is the optimum, but there is no harm in shortening one's hair as well. As for women, it is not incumbent upon them to shave their heads; they only have to cut the tips of their hairs, not shave their heads.

94- The degree of authenticity of the Hadith: "Do not throw the pebbles until sunrise."

Q: What is your opinion on stoning the Jamrat-ul-`Aqabah (the closest pillar to Makkah) before sunrise on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals)?

A: It is permissible to stone after midnight, but it is preferable to do so after sunrise. However, if a one stones it at the end of the night or at Fajr (dawn), this is permissible. Still, it is best to stone it after sunrise. As regards the Hadith: (Do not throw the pebbles until the sun rises) it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), but the evidence on this is inferred from the act of the Prophet (peace be upon him) when he stoned it at forenoon. Yet, he gave Rukhsah (concession) to those who are weak to stone at the end of the night. Um Salamah also threw it at the end of the night.

95- When may a pilgrim end the state of Ihram on the Day of `Eid

Q: Someone asks: Shaykh Nasir Al-Din Al-Albany (may Allah forgive him) stated: "Once the pilgrim finishes throwing pebbles (at the stone pillars during Hajj) on the Day of `Eid, all the restrictions

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except having intercourse with one's wife are lifted, even if he does not slaughter the sacrificial animal or shave his head. He can resume wearing his normal clothes and applying perfume, provided that he makes Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) on the same day. He goes on until he said: "If he does not make Tawaf before the evening, he is to return to Iharm as before throwing pebbles and must take off his usual clothes and put on the garb of Ihram. The Prophet (peace be upon him) said: On this day, it is prescribed that upon finishing throwing pebbles, all restrictions except having intercourse with one's wife are lifted. If evening falls before performing Tawaf around this Bayt (the House: another name for the Ka`bah), you must return to Ihram as you were before throwing pebbles." What is the degree of authenticity in this Hadith? What is the scholars' position towards this opinion?

A: Scholars differ regarding the throwing of the pebbles. Some scholars agree with Shaykh Al-Albany on the view that throwing the pebbles is sufficient for ending the state of Ihram. When a pilgrim finishes stoning, all the restrictions except having intercourse with one's spouse are lifted. In this regard, it was reported on the authority of `Aishah and Ibn `Abbas that all the restrictions except having intercourse with one's spouse are lifted once the pilgrim is done stoning. He then can resume applying perfumes and wearing usual clothes.

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Other scholars held that it is essential for the pilgrim to shave his head, cut his hair short, or make Tawaf after throwing the pebbles. This is better and safer. If one does two of the three rites, the state of Ihram ends. However, there is no harm if one ends the state of Ihram and wears ordinary clothes after stoning as the scholars provided strong evidence affirming this act. To be on the safe side, a believer should not end the state of Iharm, wear his clothes or apply perfume unless he shaves his head or cuts his hair short after throwing the pebbles. This is based on the Prophet's (peace be upon him) practice that he applied perfume after shaving his head. It was reported that `Aishah (may Allah be pleased with her) said: ﴾I perfumed him [the Prophet] after he finished throwing the pebbles and shaving, before performing Tawaf around Al-Bait.﴿ A believer is recommended to wait until he shaves or cuts his hair due to the reports in which `Aishah said: If you finish throwing and shaving, do so and so. Although these reports are regarded as weak, the Prophet's (peace be upon him) practice in this regard together with such weak reports back the view that we should avoid uncertainty and be on the safe side.

It is safer for a believer not to end the state of Ihram unless he does two out of three rites; namely

stoning, shaving, or cutting the hair, throwing and performing Tawaf, or making Tawaf and shaving. By doing so, all the restrictions except intercourse with one's spouse are lifted. If one does all three rites (throwing, shaving and Tawaf) and performs Sa`y (going between Safa and Marwah during Hajj) if necessary, all the restrictions including intercourse with one's spouse are lifted.

However, the opinion that the pilgrim returns to the state of Ihram if he has not performed Tawaf on the Day of `Eid is weak and contradicts the consensus of Muslim scholars. Some claimed that the scholars agree that if the pilgrim ends his state of Ihram totally, he should not return to the state of Ihram if he did not make Tawaf on the Day of `Eid before nightfall. This view is not in line with and opposes what scholars unanimously held. This Hadith is classed as weak and cannot stand as a proof, even if we assume that it was supported by another report.

96- Ruling on one who does not perform Tawaf till the evening of the Day of Sacrifice (10th of Dhul-Hijjah)

Q: We heard your answer to a question about the Hadith of Umm Salamah which states that if a person does not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) before evening on the Day of Sacrifice, they automatically return to Ihram (ceremonial state for Hajj and `Umrah) and become the same as before stoning (the pillars during Hajj). You mentioned that this is opposed by the authentic Hadiths, so how does it contradict these Hadiths despite there being other proofs with it?

A: A: The authentic Hadiths indicate the removal of Ihram (ceremonial state for Hajj and `Umrah) as Allah's Messenger (peace be upon him) stoned the pillars, shaved off his hair, then applied perfume before Tawaf and did not inform pilgrims

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that if they did not perform Tawaf before evening they would return to the state of Ihram. Yet, this is based on a Hadith about the matters that took place in the house of Um Salamah, which is of a weak Isnad (chain of narration). As for what is mentioned in the book entitled "Sharh Ma`any Al-Athar", it is debatable and I think it is not exact even if some people say it is. Moreover, if it were correct, it would not be unfamiliar to Imams of Islam who compiled the Sunan (Hadith compilations classified by jurisprudential themes), the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other renowned scholars until it was noticed by Al-Tahawy in his book entitled "Sharh Al-Athar". Then, if it were authentic, it is nothing but a Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) for it contradicts other authentic Hadiths stating the removal of Ihram as the Prophet (peace be upon him) ended his Ihram after stoning and shaving his head and did not openly state that pilgrims were to offer Kaffarah (expiation) if they waited till evening without throwing the pebbles. These are major and general issues that are not closed matters. Also, if this were a general rule, the Prophet (peace be upon him) would have clarified it as would the Imams after him (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the majority of Muslim scholars, then becoming Ijma` (consensus of scholars). However, it is related that `Urwah ibn Al-Zubair was of a different view, but it became Ijma` of scholars that if a person ends his Ihram, the Ihram does not return and Ijma` of scholars is considered a proof. The Prophet (peace be upon him) said: ﴾A group of people from my Ummah will remain victorious (and on the right path),

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and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established).﴿ Therefore, when scholars agree uopn something, then without doubt the victorious group is among them so they are correct and on the right path as `Urwah ibn Al-Zubair is a Tabi`y (Follower, from the generation after the Companions of the Prophet) preceded by the Sahabah (the Prophet's Companions).

97- A Case on spending the Day of Nahr without offering Tawaf

Q: Many arguments have arisen concerning the issue of concluding Ihram by stoning Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) without performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), despite the existence of some Hadiths that indicate otherwise. Among them is the one stated in "Ma`any Al-Athar" on the conditions of the Two Shaykhs (i.e., Al-Bukhari and Muslim) with a Sahih Isnad (authentic chain of narrators). Please elaborate and clarify this issue along with evidence, so that Muslims will have a clear proof about this issue.

A: If one stones Jamrat-ul-`Aqabah, has their hair shaved or cut, they will conclude the first Tahallul, and will still be required to make Tawaf (circumambulate around the Ka`bah). However, if Tawaf is offered on the Day of `Eid, this is better. Furthermore, anyone who does not offer Tawaf on the Day of `Eid and has not been able to offer it during all the Days of `Eid; are permitted to offer it after them, their Tahallul will be complete in this case, and they will not be obliged to reassume Ihram (ceremonial state for Hajj and `Umrah).

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Regarding the cited Hadith, it is related by Abu-Dawud, but it is a Da`if (weak) and unauthentic. As for that which exists in (Sharh Ma`any Al-Athar), we have not looked into it. Even if it exists, it will be a Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) that contradicts with the Shar`y (Islamically lawful) evidence resolved by the Jumhur (dominant majority of scholars).

In summary, this Hadith is not Sahih. Regarding the claim on its citation in "Sharh Ma`any Al-Athar"; if it is true as previously mentioned, then it will be a Hadith Shadh that is inconsistent with the other Sahih Hadiths. For there is a quasi-consensus among scholars that when a person completes Tahallul (removal of the ritual state for Hajj and `Umrah), it will be complete and they will not have to reassume Ihram thereafter.

98- Authenticity of the Hadith which states: "When you throw the pebbles and shave your head, it is permissible for you to wear perfume"

Q: Dear Shaykh, I would like you to know that I love you for the sake of Allah. I always supplicate to Allah for you during Sujud (prostration) out of my love for you, and I always wish to see you. I would like you to supplicate to Allah for me with something good of your choice. I would like to inquire whether there is a Hadith authentically reported about the first Tahalul (conclusion of the ceremonial state for Hajj and `Umrah) other than the Hadith reported from `Aishah (may Allah be pleased with her) which was related by Ahmad and Abu Dawud with a Da`if (weak) Sanad (chain of narrators) as mentioned by Ibn Hajar in his book

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entitled "Bulugh Al-Maram". If there is no other Hadith other than this, how can the scholars base the ruling of the first Tahalul on a Da`if Hadith?

A: First, may Allah, for Whose Sake you love me, love you! The merit of love for the Sake of Allah is known. As for your Du`a' (supplication) for me, may Allah reward you and accept our Du`a' and yours! As for the Du`a' you want me to offer, may Allah set right your heart and deeds; may Allah make you firm, us and all the Muslims on guidance; may Allah protect us from delusive temptations! As for the Hadith reported from `Aishah, it is Da`if as you said. The Prophet (peace be upon him) said: ﴾When you throw the pebbles and shave your heads, it is permissible for you to wear perfume and do anything except for sexual intercourse with your spouses.﴿ It was mentioned in another Hadith reported from Ibn `Abbas: "When you throw the pebbles" only. However, the scholars relied on what the Prophet (peace be upon him) did; he did not apply perfume or conclude Tahalul except after he threw the pebbles and shaved his head. This is what a Mu'min (believer) should do out of caution, because it was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from `Aishah that she said: ﴾I used to perfume the Messenger of Allah (peace be upon him) for his Ihram (ceremonial state for Hajj and `Umrah) before it, and on being released from Ihram before performing Tawaf (circumambulation around the Ka`bah).﴿

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The Messenger of Allah (peace be upon him) threw pebbles, slaughtered the sacrificial animal, shaved his head and then applied perfume. Thus, scholars held that applying perfume should follow these things. There is another strong opinion that Tahalul is after throwing pebbles, but a Mu'min should be cautious in religious matters and emulate the Prophet (peace be upon him). After throwing the pebbles, shaving or shortening the hair, one may wear Makhit (clothes sewn to fit body limbs) and apply perfume. One may do the same after throwing pebbles and performing Tawaf, or after Tawaf and shaving the head, because Tawaf is more important. Being permissible to perform Tahalul after throwing pebbles and shaving one's head, it is more likely after Tawaf and either of them. This is what concludes the first Tahalul. If you do all these three things, you complete Tahalul from everything which was prohibited by Ihram.

99- What is the degree of authenticity of the Hadith: "Whoever does not perform Tawaf before the evening of the `Eid day, should enter the state of Ihram from anew"?

Q: What about the authenticity of the Hadith: ("Whoever does not perform Tawaf (circumambulation around the Ka`bah) before the evening of the `Id (Feast) day should enter the state of Ihram (ritual state for Hajj and `Umrah) anew."?)

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A: A: This Hadith is not sound. Therefore, if a pilgrim throws the pebbles and shaves his hair or shortens it, his Ihram is concluded even if they do not perform Tawaf that day. As for this Hadith, it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and goes against authentic Hadiths and its Isnad (chain of narration) includes Abu `Ubaydah ibn `Abdullah ibn Rabi`ah who he is not considered reliable in his reporting.

100- The Authenticity of a Hadith on the impermissibility of shortening one's hair when intending to slaughter a sacrificial animal

There is a Hadith that reads: "The pilgrim reaching the Miqat (site for entering the ritual state for Hajj and `Umrah) can shorten his moustache, trim his nails, shave his pubic hair, wear perfume, etc." Is it Sahih (authentic)? Another Hadith reads: (Whoever intends to slaughter a sacrificial animal or deputizes another person to slaughter a sacrificial animal for him should not take from his hair, nails, or body hair until he offers his sacrifice or the sacrifice is offered for him.") **Does this apply to pilgrims and non-pilgrims as well, or does it only apply to residents and has nothing to do with pilgrims? Deciding to perform Hajj on the eighth day of Dhul-Hijjah, I shortened my moustache and removed the armpit hair lest I would not be able to do so at the Miqat due to long distance.**

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I also assigned one of my family members to slaughter the sacrificial animal on my behalf. Is there any sin on my part in this regard? What is the best thing to do regarding the two mentioned Hadiths? What is due from me if I slaughter the sacrificial animal on the second day of `Eid-ul-Adha (the Festival of the Sacrifice)?

A: The first narration is not a Hadith, but a saying of some scholars. It states that when the pilgrim reaches the Miqat, he should clean himself, i.e. take from the moustache, the armpit hair, etc. Scholars also stated that it is desirable for the person intending to perform `Umrah (lesser pilgrimage) or Hajj to clean himself by shortening his moustache and trimming his nails if they are long. If he trimmed them at home, then this is sufficient. If the pilgrim himself will slaughter the sacrificial animal, then he should not take anything from his moustache, armpit hair, pubic hair, or nails while he is in the state of Ihram (ritual state for Hajj or `Umrah) during the first ten days of Dhul-Hijjah. As for his saying "Whoever intends to slaughter a sacrificial animal or deputizes another person to slaughter a sacrificial animal for him," this is a Hadith but it does not include "or deputizes another person to slaughter a sacrificial animal for him." The correct wording reported from the Prophet (peace be upon him) reads: (When any one of you intends to offer a sacrificial animal and the month (of Dhul-Hijjah) begins, he is not to trim his hair

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or nails.) There is another narration which reads: "...nor take from the hair of his body." The Hadith does not include "or deputizes another person to slaughter a sacrificial animal for him." This addition is taken from the sayings of some jurists or scholars. The one intending to slaughter a sacrificial animal should not take anything of his hair, nails or body hair during the first ten days of Dhul-Hijjah until he slaughters the animal. Regarding those who slaughter the sacrificial animal on his behalf, such as his wife or son, there is no harm on their part to shave their hair or trim their nails. This is because the one who offers the sacrificial animal is the head of the household who provides for the sacrifice and, thus, he should wait until the second day of `Eid. However, the rite of shortening the hair of the head for `Umrah and shaving it for Hajj has nothing to do with this prohibition. If a pilgrim

performs Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), then he can shorten his hair because this is not included in the prohibition. Likewise, a pilgrim can shave his head after throwing pebbles (at the stone pillars during Hajj) on the day of `Eid because this is not included in the prohibition. Yet, he is still forbidden to take from his moustache, nails, armpit hair, or pubic hair.

101- What is the authenticity of the Hadith which reads: "Verily, Prayer was performed in Masjid Al-Khaif by seventy Prophets."

Q: Regarding the Hadith which reads: "Verily, Prayer was performed in Masjid Al-Khaif by seventy Prophets." What is the Authenticity of this Hadith?

A: I know nothing about its authenticity.

102- Issue on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the day of `Eid (the Festival) and on the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)

Q: Is the addition "Allah is extremely great; and praise be to Allah in abundance; Glory be to Allah in the morning and the evening," authentically reported from the Prophet?

A: This is an authentic Hadith related by Muslim in his book of Sahih (authentic) Hadith.

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Book on marriage

Meaning of Hadith "Treat women kindly"

Q: The Prophet (peace be upon him) said: ﴾"Treat women kindly, for verily women were created from a rib and the most bent part of the rib is its uppermost"﴿ What is the meaning of this Hadith?

A: This Hadith is Sahih (authentic) and it was related by Al-Bukhari and Muslim in their Two Sahih Books of Hadith. It was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Treat women kindly,

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for verily women were created from a rib and the most bent part of the rib is its uppermost. So treat women kindly.﴿

This is a command to husbands, fathers, brothers, etc. to treat women kindly and not to oppress them; to give them their rights and to guide them to do good. This is everyone's duty for the Prophet (peace be upon him) said: ﴾Treat women kindly.﴿ This is not altered by the fact that a woman may sometimes mistreat her husband or relatives because she was created from a rib as the Prophet (peace be upon him) said, "...the most bent part of the rib is its uppermost." It is well known that the top of the rib is the part where it is attached, so the rib will have some crookedness at that point. The meaning is that she will inevitably have some crookedness or shortcomings in her character. That it why it was related in another Hadith in the Two Sahih that the Prophet (peace be upon him) said: ﴾I have not seen anyone more deficient in acumen and Deen (religion) than you. A cautious, sensible man can be led astray

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by some of you.﴿ This is the judgment of the Prophet (peace be upon him) and the Hadith was narrated in the Two Sahih on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him). Deficiency in acumen - as stated by the Prophet (peace be upon him) - means that the testimony of two women is equivalent to the testimony of one man, while deficiency in Deen refers to the fact that women are not able to offer Salah (Prayer) during menstruation or post-partum period. This is what Allah has decreed for them and for which they shall not be blamed.

Women should understand this in the way that the Prophet (peace be upon him) meant it, even if a woman is knowledgeable and pious, because the Prophet (peace be upon him) did not speak of his own whims and desires, rather it was Wahy (Revelation) that was revealed to him, which he conveyed to the Ummah (nation based on one creed). Allah (Glorified and Exalted be He) says: ﴾By the star when it goes down (or vanishes).﴿ ﴾Your companion (Muhammad صلى الله عليه وسلم) has

neither gone astray nor has erred.) (Nor does he speak of (his own) desire.) (It is only a Revelation revealed.)

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Book on Breastfeeding

104- Ruling on breastfeeding an adult

Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz,

may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

You know the Hadith of Salim, the Mawla (freed slave) of Abu Hudhayfah (may Allah be pleased with them). Um Hudhayfah had brought him up, so he considered her his mother. When the Ayah (Qur'anic verse) that prescribes Hijab (veil) was revealed, it was difficult for Salim, Abu Hudhayfah and Um Hudhayfah to apply it. They mentioned this to the Messenger of Allah (peace be upon him), so he asked Salim to drink the breast milk of Um Hudhayfah so that he would become her son through breastfeeding ties. The Hadith is mentioned in Sahih (authentic) Book of Muslim.

I reviewed scholars' opinions on this issue in "Zad Al-Ma`ad", and I saw that they are divided into three groups:

One of them considers that this Hadith is restricted to Salim only.

The second group thinks that it is general, and may apply to Salim or to anyone else.

The third group believes that the Hadith is general and applies to Salim and anyone else, provided that his case is like that of Salim and Um Hudhayfah, which is the opinion adopted by the Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

Dear Shaykh, I was brought up by a woman who is a non-Mahram (not an unmarriageable relative). It was difficult for her to wear Hijab in front of me, so I wanted to apply the opinion of Shaykh-ul-Islam on the case of Salim, but some of her relatives objected to this, and they asked for a Fatwa (legal opinion issued by a qualified Muslim scholar) in this issue. Please advise concerning this, may Allah reward you with the best!

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

We consider the Hadith of Salim, the Mawla of Abu Hudhayfah, restricted to Salim only. This is the opinion of the Jumhur (dominant majority of scholars), according to the authenticity of Hadiths which state that breastfeeding is only in the two first years. This is our opinion in the Fatwa. May Allah

guide us all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh.

Grand Mufty of the Kingdom of Saudi Arabia

`Abdul-`Aziz ibn `Abdullah ibn Baz

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105- Breastfeeding an adult

Q: In her letter, Um Bilal from Khamis Mishit asks: What is the preponderant opinion on breastfeeding an adult?

A: Praise is due to Allah and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance!

Scholars held different views with regard to breastfeeding an adult and whether it is effective or not. This is because of the Hadith Sahih (authentic) which was narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) ordered Sahlah bint Suhayl to breastfeed Salim who was the Mawla (freed salve) of Abu Hudhayfah. When Salim came of age, she asked the Prophet (peace be upon him) to find a way out for her because it was difficult for her to wear Hijab (veil) in front of him. The Prophet (peace be upon him) ordered her to breastfeed him five times. Scholars held different views in this regard, but according to the more correct of the two opinions maintained by scholars this is restricted to Salim and Sahlah bint Suhayl and shall not be applied in general. This view is held by most of the wives of the Prophet (peace be upon him) and a large number of scholars, and it is also the correct opinion. It is supported by the Hadiths in which the Prophet (peace be

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upon him) said: ﴾The only breastfeeding (that affects marriageability) is that which satisfies (i.e., fully satiates) the stomach and takes place before weaning.﴿ And: ﴾Breastfeeding tie is established only when milk is the only food (of the child).﴿ (Related by Al-Bukhari and Muslim in their Two Sahih Books of Hadith) The Prophet (peace be upon him) also said: ﴾There is no breastfeeding over the age of two years.﴿ These Hadiths indicate that breastfeeding is restricted to the first two years and any breastfeeding after that has no effect. This is the correct opinion. May Allah grant us success!

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Book on Talaq

106- Authenticity of Hadith, "The most detestable lawful thing to Allah is Talaq"

Q: Is this Hadith (The most detestable lawful thing to Allah is Talaq (divorce pronounced by a husband)") **Sahih (authentic)?**

A: Yes, it is Hadith Sahih. It was related by Al-Nasa'y and others with an authentic Isnad (chain of narrators). This Hadith shows that Talaq should only be used as a last resort.

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Book of sales

107- Verifying the authenticity of the Hadith: "Riba has over seventy categories..."

Q: Is the Hadith that reads: (Riba 'usury/interest' has over seventy categories 'of sin'...) **Sahih (authentic)?**

A: This is a good Hadith and its completion is: (The worst type of Riba is talking unjustly against a Muslim's honor.) Such Hadith is narrated through different Sanads (chains of narrators). Believers must avoid every form of Riba (usury/interest) along with all other sins. The Prophet (peace be upon him) considered talking unjustly against a Muslim's honor as being one type of Riba because it is extremely harmful and creates Fitnahs (trials) and corruption in societies. This sin also leads to quarrels and hatred if the person whose honor is spoken of badly knows about it. This Hadith, as well as others, indicates that Ghibah (backbiting) and Namimah (tale-bearing) are main reasons for the spread of mischief in

the land. Ghibah and Namimah are amongst the worst forms of Riba for the latter is not restricted to sale and purchase but it comprises sins, acts of disobedience to Allah, and intruding upon people; may Allah protect us! Infringing upon people by Ghibah and Namimah (tale-bearing) is a type of Riba as it goes beyond what Allah (Exalted be He) declares as Mubah (permissible). Such trespass leads to one committing Haram (unlawful); may Allah protect us!

108- Degree of authenticity of: "Every loan that brings benefit is Riba"

Q: What is the degree of authenticity of the following Hadith: (Every loan that brings benefit is Riba (usury)) **?**

A: This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), but its meaning is sound according to scholars and it applies to every loan that places a condition on the borrower. If the loan is free of any condition that benefits the lender, it is commended and highly rewardable because it is a form of cooperation for good and relieving those in distress.

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Book on Gifts

109- Manner of distributing gifts among children

To our respected Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah grant you true success and guidance! To proceed, I gave my children financial gifts. I granted the males amongst them double the portion that I granted the females. I thought it was fair to do so as this is the ratio of their Shar`y (Islamic legal) shares of inheritance. Nevertheless, my daughters questioned this division and asked me to give equal gifts to all my male and female children. I, thus, ask Your Eminence whether what I did is the justice that Allah's Messenger (peace be upon him) commanded us to do when he said: (... Be just to your children) or I must

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give equal gifts to male and female children. Provide me with your beneficial answer, please. May Allah safeguard you!

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

What you have done is the justice that the Prophet (peace be upon him) meant. It agrees with the division of inheritance that Allah (Exalted be He) enjoined. Verily, Allah (Glorified be He) is Just regarding His Shar` (Islamic law) and predestination. I ask Allah to guide all Muslims to all that pleases Him. As-salamu `alaykum warahmatullah wabarakatuh.

`Abdul-`Aziz ibn `Abdullah ibn Baz

President of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

110- Issue on distributing gifts equally among one's children

Q: In the Hadith: ('Fear Allah and be fair to your children,') is absolute equality intended or that the male has twice the share of the female as it is the case

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with inheritance? As far as I know the wording of the Hadith is, "Did you give to all of them like that?" The phrase "like that," if I am correct, indicates absolute equality, unless it is meant for males only. Please guide us. May Allah bless you!

A: This Hadith is authentically reported by Al-Bukhari and Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with him) that (his father gave him a young bondsman servant as a gift but his mother said: "I do will not accept this until the Prophet approves it." So, Bashir ibn Sa`d went to the Prophet (peace be upon him) and told him what he was up to do. The Prophet (peace be upon him) asked him: "Did you give to all your children like what you gave Al-Nu`man?" He said: "No." The Messenger thus said: "Fear Allah and be just to your children.) The above Hadith indicates that a parent should not favor some of his children over others as regards to gifts or privilege some of them to the exclusion of the others; they are all his children. A parent should act in a way that guarantees that all his children will be dutiful to him in the future. Early scholars (may Allah be merciful to them) differed on one point; should a parent give gifts to his children on an equal basis with no distinction between males and females, or should they give them gifts

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on the basis of the legal inheritance system of distribution giving males twice the share of female? Scholars have two opinions; the preponderant view is that gifts should be like inheritance. Justice is to make the male's share twice the female's, this is what Allah (Glorified be He) prescribed in inheritance and Allah is the Judge and the Just. Doing so will be similar to leaving this property to be distributed after their death. A male should receive a share equal to that of two females. This is the intended equality whether

the giver of gift is the father or the mother. It is incumbent upon the parents to give males equal shares of two females. Doing so brings justice and equality as it is ordained by Allah in the inheritance system.

The Book of Faith

111- Interpreting the Prophet's oath in his saying: "By his father! He shall succeed if he spoke the truth..."

Q: Did the Prophet (peace be upon him) swear by other than Allah in the Hadith: ﴾By his father, he shall succeed if he spoke the truth (to what he professed).﴿ **If not, what is the interpretation of the Hadith? May Allah reward you!**

A: At the beginning of Islam and Hijrah (Prophet's migration to Madinah), they used to swear by their fathers. Then the Messenger (peace be upon him) forbade them stating: ﴾Allah forbids you to swear by your fathers.﴿ Regarding his (peace be upon him) saying: ﴾By his father,

he shall succeed if he spoke the truth (to what he professed),﴿ this took place before its being prohibited. Once it was prohibited, the Prophet and all Muslims abandoned it. Swearing was to be declared only by Allah. He (peace be upon him) said: ﴾He who swears by anyone except Allah is a polytheist.﴿ And: ﴾"He who swears by Amanah (trust) is not one of us."﴿ And: ﴾Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only when you are speaking the truth.﴿ The Shari`ah (Islamic law) firmly established the prohibition of swearing by other than Allah.

Regarding his (peace be upon him) saying: ﴾By his father, he shall succeed if he spoke the truth (to what he professed),﴿ this took place before its being prohibited.

Book of Hudud (prescribed penalties)

112- What is the authenticity of the Hadith: (Annul punishments by doubt) **?**

Q: Does your Eminence endorse the authenticity of the Hadith reading: (Annul punishments by doubt) **?**

A: The Hadith has many week narrations. Yet in all they support each other raising the Hadith to the status of hasan li ghayrih (a Hadith that became good because of being supported by other authentic Hadiths). This is why scholars present it as evidence on annulling punishments if there is doubt.

Regarding the Hadith reading: (Leave what causes you doubt and turn to what does not cause you doubt,) it is a Sahih (authentic) Hadith. The same applies to the statement of the Prophet (peace be upon him): (So he who guards himself against doubtful things keeps his religion and honour blameless...)

113- Explanation of the Hadith: (Annul Hudud in case of doubt)

Q: There is a Hadith related in the Musnad (Hadith compilation) of Abu Hanifah by Al-Harithy that is narrated on the authority of `Abdullah ibn `Abbas that the Messenger of Allah (peace be upon him) stated: (Annul Hudud (ordained punishments for violating Allah's Law) in case of doubts.) **Could you please explain this Hadith for me? May Allah reward you with the best!**

A: All praise be to Allah Alone. Various Hadith of weak Sanad (chain of narrators) are reported on this issue. However, these different Hadiths strengthen each other amongst which is the Hadith mentioned in the question: (Annul Hudud in case doubts.) It was reported in another wording as: (Annul the execution of Hudud against Muslims as much as you can.) This means that it is the duty of

scholars and rulers to annul Hudud if any doubt obstructs the verification of the judgment. In other words, a ruler is not to execute a Had (ordained punishment for violating Allah's Law) unless it is free of doubt and clearly proven. If a crime is doubted, the ruler is to resort only to Ta`zir (discretionary punishment) that deters people from committing crimes. However, Hudud such as stoning to death regarding a Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage) who commits adultery, or lashing an unmarried person guilty of fornication one hundred lashes, and amputating a thief's hand are not to be carried out unless theft is proven undoubtedly through the testimony of two just witnesses or Zina (premarital sexual intercourse and/or adultery) is proven by the testimony of four just witnesses. This applies to all other Hudud. It is thus Wajib (obligatory) on authorities to be aware of this and annul the execution of Hudud if doubt hinders proving the crime.

The book of judgments

114- Reconciliation between two Hadith pertaining to judgment and Ijtihad

Q: How do we reconcile the Hadith related from the Messenger of Allah (peace be upon him): (There are three (types of) judges; two of them will be thrown into the Hellfire while only one of them will be admitted into Jannah (Paradise). He (judge) who will be admitted into Jannah is a man who knows what is right and gives judgment accordingly. (The other two are) He who knows what is right but gives unfair judgments and he will enter the Hellfire, and a man who gives judgments unknowingly and he will enter the Hellfire,) **(Related by Abu Dawud), and the other Hadith that says:** (When a judge rules, he uses his legal judgment, and if he reaches a correct decision, he will be given a double reward, and if he uses his judgment and makes a mistake, he will be given a single reward.) **? How can we reconcile between these two Hadiths?**

A: There is no contradiction between the two mentioned Hadith, all praise be to Allah. On the contrary, their meaning is very clear. The first Hadith is related to a judge who passes judgments ignorantly without knowing the Shari`ah (Islamic Law)

will enter the Hellfire because he invents lies against Allah. Likewise, anyone who knows Shari`ah but judges unfairly between people according to his whims or bribes etc., he will enter the Hellfire. The first man judges between people while being ignorant of Shari`ah rulings while the second judges between people unjustly and unfairly, so both will enter the Hellfire. On the other hand, the person who judges according to the Shari`ah, will enter Paradise.

The second Hadith was narrated by `Amr Ibn Al-`As (may Allah be pleased with him) and is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated: (When a judge rules, he uses his legal judgment, and if he reaches a correct decision, he will be given a double reward, and if he uses his judgment and makes a mistake, he will be given a single reward.) This Hadith is of a judge who is well-acquainted with the Shari`ah rulings but may lack experience in some issues, so he practices Ijtihad (juristic effort to infer expert legal rulings), search for juristic evidence in the Qur'an and the Sunnah and tries to find the legal ruling. Such a judge will receive a single reward for his Ijtihad, but not the reward for arriving at the right judgment. His mistake will be forgiven

because he knows the Shari`ah rulings but errs even after practicing Ijtihad, seeking the correct judgment, and having good intention; so he will receive the reward for Ijtihad only.

The other judge who will receive double reward is the one who searches for the juristic evidence, practices Ijtihad, and succeeds in reaching a correct judgment. This person will receive a reward for his Ijtihad and another for arriving at the correct judgment. Therefore, there is no contradiction between the two Hadith, all praise be to Allah.

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The book of hunting and slaughtered animals

115- Verifying the authenticity of the Hadith: "The game of the land is Halal for you as long as you do not hunt it..."

Q: It is narrated on the authority of Jabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: (The game of the land is Halal 'lawful' for you 'when you are wearing ihram [clothing worn during the ritual state for Hajj and `Umrah]' as long as you do not hunt it or have it hunted for your.) **Is this a Sahih (authentic) Hadith?**

A: This Hadith is accepted for it is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Moreover, this Hadith is strengthened by the Hadith of Abu Qatadah Al-Ansary, the Hadith of Al-Sa'b ibn Jaththamah Al-Laithy, and others.

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116- Verifying the authenticity of the Hadith that reads: "We are people who do not eat until we feel hungry..."

Q: Is the Hadith which reads: (We are people who do not eat until we feel hungry, and when we eat, we do not satiate ourselves.) **Sahih (authentic)?**

A: This Hadith is narrated by some delegations and it contains some Da`f (weakness) in its Sanad (chain of narrators). It is reported that such delegations narrated from the Prophet (peace be upon him) that he said: (We are people who do not eat until we feel hungry, and when we eat, we do not satiate ourselves.) i.e. they are economical. This meaning is correct, but the Sanad includes some Da`f. (See the books of "Zad Al-Ma`ad" and "Al-Bidayah" by Ibn Kathir).

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It benefits a person to eat when they are hungry without exaggerating or being excessively satiated with food. However, harmless satiation is permissible.

People used to eat and be satiated during the era of the Prophet (peace be upon him) and the times of our pious Salaf (righteous predecessors). However, excessive satiation is harmful and is to be avoided. The Prophet (peace be upon him) would occasionally be invited to banquets and would invite people and offer them food who would eat until they become satiated. Then he (peace be upon him) and the other Sahabah (Companions) would eat.

It is narrated (That Jabir ibn `Abdullah Al-Ansary invited the Prophet (peace be upon him) on the Day of the Battle of the Trench - or the Confederates - to share in a young lamb and some barely. The Prophet (peace be upon him) ordered that bread and meat be cut and invited ten men to come to eat their fill, then they left and another ten came, and so on. Allah (may He be Exalted) blessed the barely and the lamb, so that a large number of people ate from it

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and a large quantity of food remained until they sent it to neighbors.)

(It was reported also that the Prophet 'peace be upon him' gave milk to Ahl-Al-Suffah (poor Muslims) who lived in the Mosque and were devoted to learning). Abu Hurayrah said: 'I gave them 'milk' to drink, until they were satiated. Then the Prophet 'peace be upon them' said: 'O Abu Hurayrah drink 'of it'. He said: 'I did.' Then he 'the Prophet' said: 'Drink,' and I did. Then I said: 'By Him Who has sent you with the truth, I can not drink anymore.' Then the Prophet 'peace be upon him' drank what remained.') This is a proof that being satiated with food and drink is permissible provided that this does not involve any harm.

117- Ruling on eating and drinking while standing

Q: Some purified Hadiths forbid eating and drinking while standing while some other Hadiths allow

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doing so; which Hadiths must we follow?

A: Both the two groups of Hadith referred to in the question are Sahih (authentic). To be clearer, it is reported that the Prophet (peace be upon him) forbade people to eat or drink while standing and that he (peace be upon him) drank while standing. This issue is flexible, for all the narrations mentioned above are Sahih; all praise be to Allah Alone. Forbiddance here is to express a Karahiyyah (reprehensibility). However, one needs to eat or drink while standing; it is permissible because it is authentically reported that the Prophet (peace be upon him) drank while sitting and while standing. In addition, it is authentically reported that the Prophet (peace be upon him): (... Drank from Zamzam (a well near the Ka`bah) while standing.) Also, there is another Sahih Hadith that is narrated on the authority of `Aly (may Allah be pleased with him) to the effect that the Prophet (peace be upon him) drank while standing and while sitting. Again, the issue is flexible. In conclusion, drinking and eating while sitting is better and healthier though it is permissible for a person to drink and eat while standing.

118- Explanation of Hadith (Whoever eats onion or garlic is not to approach our Masjids for three days...")

Q: Does the Hadith which reads - or whose approximate wording is -: (Whoever eats onion, garlic, or leek is not to approach our Masjids (mosques) for three days for the angels are offended by that which offends the children of Adam,) mean that it is not permissible for whoever eats these things to offer Salah (Prayer) at Masjids until this period elapses or does it mean that eating such things are not permissible for those on whom it is Wajib (obligatory) to offer congregational Salah?

A: This and other similar Hadith indicate that it is Makruh (reprehensible) for a Muslim to join the congregational Salah while emitting an offensive odor. This applies whether this odor results from eating onion, garlic, leek, or from any thing else such as cigarette smoke etc. Whoever emits such odors is not to offer congregational Salah until he rids himself of it. However, defining the duration of three days has no origin in the Sahih (authentic) narrations as far as I know.

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119- Rulings on Zamzam water

Q: Is there a Sahih (authentic) Hadith regarding the benefits of Zamzam (a well near the Ka`bah) water?

A: There are several Sahih Hadiths which indicate that Zamzam water is blessed and revered. One of these Hadiths is that the Prophet (peace be upon him) said about Zamzam: ﴿It is blessed and its water is satisfying food.﴾ An addition to this is the Hadith related by Abu Dawud with a good Sanad (chain of narrators) which reads: ﴿...and a cure for illnesses.﴾ This Sahih Hadith explains the merits of Zamzam water and informs us that it is a blessed water, satisfying food, and a cure for illness.

It is a Sunnah (commendable act) to drink from Zamzam water as the Prophet (peace be upon him) did and to derive its blessing. Zamzam water is good and blessed food that a Muslim should benefit from whenever it is possible as the Prophet (peace be upon him) did.

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This Hadith is also a proof for the permissibility of using Zamzam water for Wudu' (ablution). Moreover, it is also permissible to use Zamzam water for Istinja' (cleansing the private parts with water after urination or defecation) and Ghusl (bath following major ceremonial impurity) if necessary. Evidence for this is that it is proven that water gushed from between the fingers of the Prophet (peace be upon him) so people took all they needed of this water to drink, use for Wudu', Ghusl, Istinja', and for washing their clothes. Since water of Zamzam is either as honorable as the water that gushed from between the fingers of the Prophet (peace be upon him) or of less nobility, it is likewise permissible for Wudu', Ghusl, and Istinja', and for washing clothes with Zamzam water.

In conclusion, Zamzam water is a purifying water. It is Mustahab (desirable) to drink from it and it is permissible to perform Wudu' and Istinja', or wash clothes from this water if it is necessary to do so as mentioned above. All praise be to Allah Alone.

120- Explanation of Hadith: "A home that has no dates, whose inhabitants are hungry"

Q: Is this Hadith: "A home that has no dates, whose inhabitants are hungry." Sahih (authentic)?

A: It is a Sahih Hadith that is narrated by Muslim in his Sahih Book of Hadith. People of knowledge consider this Hadith as referring to places where people's staple food was dates like Al-Madinah and such like cities at the time of the Prophet (peace be upon him). May Allah grant us success!

Book of Dress and Adornment

121- Verifying the authenticity of Hadith: (The Prophet 'peace be upon him' used to trim some hair from the length and width of his beard.)

Q: Is the Hadith related by Al-Tirmidhy (may Allah be merciful with him) that (The Prophet 'peace be upon him' used to trim some hair from the length and width of his beard.) **Sahih (authentic)?**

A: This is a false narration that scholars declare as not being a Sahih Hadith though some people hold to it. This narration is not Sahih for its Sanad (chain of narrators) contains `Umar ibn Harun Al-Balkhy who is accused of lying.

It is thus not permissible for a believer to act upon this null Hadith or to seek Rukhsah (concession) in the practice of some people of knowledge or what they state to the effect that shortening the beard or trimming what exceeds the amount of a fist is permissible. The Hadith contradicts the authentic narrations that enjoin letting the beard grow, allowing it to flow, and shaving the mustache as it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) and in the Book of Sahih Muslim on the authority

of Abu Hurairah (may Allah be pleased with him). Sunnah (whatever is reported from the Prophet) binds everyone and Allah (Glorified and Exalted be He) said: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh) And: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") Allah (Glorified be He) also says: (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) May Allah grant us success! There is neither might nor power except with Allah!

122- Ruling on dyeing the beard black

Q: What is the degree of authenticity of the Hadiths on dying beards black? Dying the beard black has widely spread among many people considered to be scholars.

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A: There are many Sahih (authentic) Hadiths on this issue, the most common of which is the story of the father of Al-Siddiq (may Allah be pleased with him) which was related by Muslim in his Sahih (authentic) book of Hadith on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that when the Prophet (peace be upon him) (saw that the hair and beard of the father of Al-Siddiq were like the Thaghamah (a mountain plant whose leaves and flowers are intensely white) due to their whiteness, he (peace be upon him) said: "Change these (hair and beard) with another color, but avoid black.") According to another narration, the Prophet (peace be upon him) said: (but avoid black color.) Also, the Hadith of Ibn `Abbas which was narrated by Ahmad, Abu Dawud and Al-Nasa'y through a sound Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: (At the end of time (of life on earth), there will appear those who dye their hair black like the corps of pigeons. They will not smell the scent of Paradise.) This is a severe warning and other Hadiths indicate the prohibition of dying hair black and the permissibility of using other colors.

123- Explanation of the Hadith: "... seduced and seducing..."

Q: What is the meaning of the Hadith in which the Prophet (peace be upon him) said: "... seduced and seducing..."?

A: It is a Sahih (authentic) Hadith related by Muslim in his Sahih Book of Hadith and it reads: (There are two types amongst the people of the Fire whom I have not yet seen: men having whips like the tails of cows with which they flog people, and women who would be naked in spite of their being dressed, who are seduced and seduce 'others to wrong paths'; their heads will appear like the humps of Bactrian camels inclined to one side. These 'women' will not enter into Jannah, Paradise, nor perceive its odor.) This Hadith gives severe admonishment which people must heed.

Men having whips like the tails of cows are those who beat people unjustly being police men. or not, and whether they do so under the command of the state or not. Such men are threatened of being amongst the inhabitants of the Fire because (authorities of) states are to be obeyed only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).

A proof for this is that the Prophet (peace be upon him) said: (Submission is obligatory only in Ma`ruf.) And (None of Allah's creatures is to be obeyed in matters involving Allah's disobedience.) Scholars explained the phrase: "... women who would be naked in spite of their being dressed..." stating that what is (dressed) meant is that such women are showered by the graces of Allah (Exalted be He) though they are (naked) i.e., they do not thank Allah (Glorified be He) for such bounties, they do not obey Him, and they do not abandon sins and bad deeds. According to another explanation, such women are dressed in clothes that do not cover them either because they are very light, tight, or short and that is why the Prophet (peace be upon him) said: (... naked...) because the

clothes that they wear do not cover their `Awrah (private parts of the body that must be covered in public). The Prophet's saying: ﴾... who are seduced...﴿ indicates that these women have deviated from chastity and righteousness, i.e., they commit sins and indulge in immoral acts, or neglect obligatory duties, Salah (Prayer), etc. Moreover, ﴾... and seducing 'others to wrong paths'﴿ means that those women seduce others, i.e. their deeds call others to evil, corruption, and sin. They commit obscene acts as their Iman (Faith/belief) is weak.

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This Hadith thus warns against oppression and immoral acts that some men or women indulge in. In addition, some scholars explain the Prophet's (peace be upon him) saying: ﴾... Their heads would be like the humps of the Bactrian camel inclined to one side...﴿ by mentioning that such women make their heads look big because of the hairstyles they adopt and in a way that makes it look like the hump of a long-necked camel. This type of camel has two humps between which there is a dip, so that one hump leans one way and the other leans the other way. Thus, when these women make their heads look big in this way, they look like these humps. Regarding the Prophet's (peace be upon him) saying: ﴾These 'women' will not enter into Jannah nor perceive its odor...﴿ This is a stern warning; it does not mean that they - like other sinners who die as Muslims - are Kafirs (disbelievers) or that they will dwell in the Fire eternally. Rather, they as well as other sinners are threatened with the Fire for their sins though they are subject to the Will of Allah whether to be forgiven or punished. Allah (Glorified and Exalted be He) refers to this in two places in Surah Al-Nisa': ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ However, if Muslim sinners enter the Fire, they will not remain therein forever

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like Kafirs. Rather, Muslim murderers, adulterers, and those who commit suicide will not remain forever in the Fire like Kafirs; but their term will come to an end. This is the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), in contrast to the Khawarij (separatist group that believes committing a major sin amounts to disbelief), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and whoever follows their way among the people of Bida` (innovations in Islam). It is worth mentioning that there are some Sahih Hadiths proven by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) that verify the Prophet's Shafa`ah (intercession) for the sinners amongst his Ummah (nation based on one creed). According to these Hadiths, Allah (Glorified and Exalted be He) will accept Shafa`ah from the Prophet (peace be upon him) a number of times; each time He will specify a number who are to be taken out Fire. Similarly, the rest of the Messengers, the Mu'minun (believers), the angels, and children will all intercede by Allah's Will (Glorified be He), and He will accept their Shafa`ah for whomsoever He wills amongst the people of Tawhid (belief in the Oneness of Allah/ monotheism). Then there will remain in Fire those Muslim sinners whom the Shafa`ah of the intercessors does not suffice, but Allah will take them out of the Fire by His Mercy and Grace. Ultimately, there will be none left in the Fire except Kafirs who will abide therein forever. Allah says about the Kafirs: ﴾whenever it abates, We shall increase for them the fierceness of the Fire.﴿ And: ﴾So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴿ Also, Allah (Glorified be He) states regarding idol worshippers:

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(Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.) And: (Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.) (They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.) There are many other Ayahs (Qur'anic verses) to the same effect. May Allah safeguard and protect us all against the condition of the Kafirs!

124- The ruling of Islam on artificial hair worn on the head (wigs)

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family and Companions!

It was authentically established in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) ﴿on the authority of Mu`awiyah (may Allah be pleased with him) that he delivered a Khutbah (sermon) on the Minbar (pulpit) of the Messenger of Allah (peace be upon him), so he took a piece of hair in the hand of a soldier and said, "O, people of Madinah! Where are your scholars? I heard the Messenger of Allah (peace be upon him) forbidding such things

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and saying, 'Indeed, the Children of Israel were destroyed when their women wore these things.'"﴾ In another narration by Muslim: ﴿Indeed, the Children of Israel were punished when their women wore these things.﴾ It is also reported in the Two Sahih Books of Hadith according to the text of Muslim on the authority of Sa`id ibn Al-Musayyib that he said, ﴿When Mu`awiyah came to Madinah, he delivered a Khutbah to the people. He held a lock of hair and said: "I thought that no one would wear this except the Jews. When the Messenger of Allah (peace be upon him) was informed of it, he called it falsehood.﴾ In another narration by Muslim, Mu`awiyah (may be pleased with him) once said: ﴿You invented an evil dress, and the Prophet (peace be upon him) forbade falsehood.﴾

Al-Nawawy (may Allah be merciful with him) said in his interpretation of Sahih Muslim when explaining this Hadith: "about his saying, 'a lock of hair', Al-Asma`y and other scholars said: "It refers to the hair of the forehead

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or the forelock."

This Hadith is clear in forbidding wearing the artificial hair called wigs according to what Mu`awiyah

(may Allah be pleased with him) reported from the Prophet (peace be upon him) in the mentioned Sahih Hadith concerning the ruling on forelock, which applies to wigs that women wear nowadays. It is even more deceitful than false testimony. Even if it is not the same which the Prophet (peace be upon him) attributed to the Children of Israel, it is not less harmful than it; it may be even more tempting, confusing and deceitful, as it leads to the same evils of the forelock, or it is the same. Concerning this ruling, there is no difference between a male and female as the reason behind it applies to both of them. Accordingly, wigs are prohibited due to four aspects: **First,** they are included in the matters which the Prophet (peace be upon him) forbade, and forbiddance generally denotes prohibition according to Allah's (Exalted be He) Saying: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ The Prophet (peace be upon him) also said: ﴿Whatever I forbid you to do, avoid it; and whatever I command you to do,

do as much of it as you can.﴾ This Hadith is agreed upon by Imams Al-Bukhari and Muslim. **Second,** wigs indicate falsehood and deception. **Third,** wearing wigs implies imitation of the Jews. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Whoever imitates a people is one of them.﴾ **Fourth,** wearing wigs is among the reasons leading to torment and destruction according to the saying of the Prophet (peace be upon him): ﴿Indeed, the Children of Israel were destroyed when their women wore such things.﴾ Moreover, what we mentioned is supported by the fact that wigs are more confusing and deceitful than adding false hair.

It was authentically reported from the Messenger of Allah (peace be upon him) in the Two Sahih Books of Hadith and others that ﴿ he cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened. ﴾ The first woman is the one who lengthens her hair with an artificial hair. That is why Al-Bukhari (may Allah be merciful with him) mentioned the Hadith narrated by Mu`awiyah (may Allah be pleased with him) in the chapter of "lengthening the hair with artificial hair" in order to indicate that wearing a wig takes the same ruling on lengthening the hair with artificial hair, which points out his great understanding, deep knowledge and accuracy.

This is because adding false hair to a woman's hair in order to lengthen, thicken or increase it is a prohibited matter which brings the Wrath of Allah, owing to what it entails of deception, fraud and falsehood. Wearing an entire false head (a wig) is more deceitful and false than lengthening the hair. This is very clear, praise be to Allah.

Thus, Muslims should combat this abominable practice, disavow it and abandon it. The rulers, may Allah grant them success, should also prevent it and warn against it to enforce the teachings of the Prophet's Sunnah (whatever is reported from the Prophet), remove the causes of Fitnah (temptation), keep away from the reasons leading to destruction and torment, protect the Muslims from imitating the enemies of Allah, the Jews, and warn Muslims against things that cause harm to them in this worldly life and in the Hereafter. Allah is the One Responsible for setting right the Muslims' affairs, granting them comprehension of religion, protecting them from what contradicts His Shari`ah (Islamic law) and guiding their rulers to all that is good for people and countries in this worldly life and in the Hereafter. He is the Only One Who is capable of doing that. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

Chairperson of the Departments of Scholarly Research,

125- Obligation of letting the beard grow and prohibition of shaving or trimming it

All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, Companions, and all those who follow his guidance.

To commence, An essay by Shaykh Muhammad ibn `Aly Al-Sabuny (may Allah forgive us and him) was released by Al-Madinah newspaper in 24/01/1415 A. H. In this essay the Shaykh said:

Concerning man's shape and appearance, a person should comb his hair, trim his nails, and look after his beard by not leaving it disheveled and disarranged. A person should not thus leave his beard to get so long in a way that frightens children and scares men for exaggeration always brings bad results. Some young men think that it is Haram (prohibited) to mend the beard even by shortening it a little. They thus give their beards full rein until they are about to reach their navels and they look like the people of the cave: ﴿Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

The Shaykh then quoted some narrations from the Prophet (peace be upon him) and Ibn `Umar (may Allah be pleased with him).

Since the foregoing opposes the authentic Sunnah (whatever is reported from the Prophet) as it permits shortening the beard, I think I have to draw people's attention to the big mistakes that the Shaykh (may Allah grant him success) made in his essay. In fact, what has been quoted above contradicts the Sunnah (whatever is reported from the Prophet) explicitly for it is authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿Trim the moustache, and let the beard grow.﴾ (Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and some other Books of Hadith). Another wording for the same Hadith is: ﴿Trim the moustache, and lengthen the beard to be contradictory to Mushriks (those who associates others with Allah in His Divinity or worship).﴾ In another narration that is related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿Trim closely the moustache, and leave the beard to be contradictory to the Magi. ﴾ All the foregoing Hadiths command Muslim males clearly to let the beard grow, lengthen, and loosen it and to trim closely the moustache to be contradictory to the Mushriks and the Magi. Since obligation is the original indication that a command conveys, it is impermissible to violate such an obligation unless there is a proof allowing so. However, there is no proof for the permissibility of cutting, trimming, or shortening the beard. On the other hand, Allah (Glorified and Exalted be He) says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

and: ﴾Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴿ Allah (Glorified and Exalted be He) also says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿ There are many other Ayahs (Qur'anic verses) and Hadiths to the same effect. In addition, the Prophet (peace be upon him) said: ﴾My entire Ummah (nation based on one creed) will enter Jannah (Paradise) except those who refuse, then it was said: 'O Messenger of Allah , who will refuse?' He said: 'Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses.'﴿ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]). The Prophet (peace be upon him) also said: ﴾What I have forbidden to you, avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you.﴿ (Agreed upon by Al-Bukhari and Muslim). There are many other Hadiths to the same effect.

It is worthy mentioning that Shaykh Muhammad Al-Sabuny quoted in support of his view a Hadith that is related by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) to the effect that the Prophet (peace be

upon him) ﴾...used to shorten his beard a little lengthwise and crosswise.﴿ Nevertheless, this Hadith has a weak Sanad (chain of narrators) and it is thus not a Sahih Hadith. Had this Hadith been Sahih, it would have been sufficient proof but this is not the case. The concerned Hadith is not Sahih because its Sanad includes `Umar ibn Harun Al-Balkhy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Shaykh Al-Sabuny also supported his view by what he mentioned that Ibn `Umar (may Allah be pleased with them both) used to trim his beard in order to keep it always at a fist size. It was said that Ibn `Umar used to do so during Hajj. However, this is not valid proof because it is considered an Ijtihad (juristic effort to infer expert legal rulings) exercised by Ibn `Umar (may Allah be pleased with them both) and evidence are in Hadiths which are narrated by him but not in his Ijtihad. Moreover, leading scholars (may Allah be merciful with them all) stated that a prophetic narration which is authentically narrated by a narrator amongst the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet) is valid proof that takes priority over the opinion of the same Sahabi (Companion of the Prophet) or Tabi`y (a person who belongs to the generation after the Companions of the Prophet).

I thus hope that Shaykh Muhammad, the writer of this essay, will fear Allah (Glorified be He), repent of what he wrote, and declare this openly in the same newspaper in which he released the concerned essay. According to people of knowledge, returning to the truth is a sign of nobility. People have to return to the truth and this is better for them than persisting in error.

Finally, I ask Allah to help us, him and all Muslims to have sound understanding of His Din (religion) of Islam and I ask Allah (Exalted be He) to protect us all from the evils of our own selves and bad deeds, and to set right

our hearts and actions. Verily, Allah (Glorified be He) is the Most Generous, the Most Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

'Abdul 'Aziz ibn 'Abdullah ibn Baz

Mufty of the Kingdom of Saudi Arabia

Chairman of the Council of Senior Scholars

Chairman of the Department of Scholarly Research and Ifta'

126- Ruling on letting the beard grow (for males) and Khabar-ul-Ahad

All praise be to Allah Alone, and peace and blessings be upon Allah's Messenger, his family, and his Companions.

[Here the Shaykh is criticizing an article] I read an article in 1391 A.H., in which the writer affirms that shaving off the beard (i.e. for males) is not Haram (prohibited) or Mubah (permissible), but is rather Makruh (reprehensible). This writer bases his view on two arguments; first: There is no a decisive Nass (Islamic text from the Qur'an or the Sunnah) which clearly prohibits shaving it off. Second, the absolute command to do something does not necessarily mean prohibition of its opposite for many reasons;

One reason is that, according to the preponderant view of the Hanafi Madh-hab (School of Jurisprudence), the command to do something does not necessarily mean prohibition of its opposite. The second reason is that the command accompanied by a reasonable `Illah (effective cause)

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(namely, the Law-Giver does not intend [the command] for itself absolutely, but rather intends another meaning accompanied by it), if this `Illah does not exist, Wujub (obligation) becomes no longer in effect. Here the command to let the beard grow, or trim the mustache is intended for Muslims' to differ from Magins (fire-worshippers). Third, Muslims should appear different from non-Muslims as to their religious rites, not absolutely, etc.

Fourth, there are legal texts indicating non-prohibition. It is reported that the Prophet (peace be upon him) said: ﴿Veily, the Jews and the Christians do not wear shoes while praying, so differ from them in appearance.﴾ Furthermore, none of the scholars expressed a view that it is Wajib (obligatory) to perform Salah (Prayer) while wearing shoes, or that praying barefoot is Haram (prohibited). Also, the Prophet (peace be upon him) said: ﴿Verily, Jews and Christians do not dye (their hair), so differ from them.﴾ The Sahabah (Companions of the Prophet) understood from it that doing so is a recommendable act. Hence some of them did not dye their hair. Fifth, mentioning several actions and giving them the same ruling implies that this ruling covers them all; in a Sahih Hadith related by Muslim, the Messenger (peace be upon him) said: ﴿There are ten acts which are akin to fitrah (Islamic practices of personal hygiene): trimming the mustache, letting the beard grow, using Siwak (tooth-cleansing stick), snuffing water into the nostrils, cutting the nails...﴾

Fifth, it is authentically reported that ﴿the Messenger of Allah (peace be upon him) used to shorten his beard lengthwise and from the two sides.﴾ Thus, had the command of letting the beard grow been absolute, the Prophet (peace be upon him) would not have trimed some of it.

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This is a summary of the arguments upon which this writer bases his view, i.e., the non-prohibition of shaving off the beard.

Moreover, his article included the discouragement of going into the details of this topic, arguing that

Muslims should focus on more important matters, like defending their faith against the war waged by pro-disbelief figures and that the issue of growing a beard is one of the subsidiary matters. In the last part of his article, he goes on to reiterate that Muslims are facing the most violent attack against Islam launched, and promoted by a very bitter enemy, so Muslim powers must be directed to encountering such an enemy. Finally, he directed a message to Du`ah (callers to Islam) that shaving the beard is not clearly Haram. They should not begin Da`wah (calling to Islam) to youth with inviting them to stick to it firstly. On the contrary, they should begin Da`wah in the same way the Prophet (peace be upon him) had begun; instilling a firm ground of belief in their minds, decisively prohibiting Al-Kaba'ir (major sins), and establishing the pillars of Islam.

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It is worth noting that he mentioned in his article, that he has been to Europe to receive treatment and noticed that growing the beard is a mark for Hippies (deviant people), and other debauched people.

Here, we are going to refute some arguments of the article. This article variably contains many wrong ideas and baseless arguments; they will be discussed in detail, in sha 'a-Allah (if Allah wills).

First, stipulating that the legal ruling of prohibition should be a Qat`y (decisive) ruling is a baseless, and ill-grounded argument for many reasons:

1) This is contrary to what is known of the Sunnah (whatever is reported from the Prophet) of the Prophet (peace be upon him), the biography of his Sahabah (may Allah be pleased with them), and the regular practice of the scholars after them. The Prophet (peace be upon him) used to send one, two, or three, etc., people as Du`ah, and explainers of the rulings of Islam. Had sending this number been insufficient for proving his Da`wh, the Prophet (peace be upon him) would not have done it. Similarly, his Sahabah used to act upon the narration reported only by one of them, and cite it as an evidence for `Aqidah (creed) issues, and Ahkam (rulings). Furthermore, none of them denounced those Hadiths; however, not all of those Hadith are Qat`y, so the argument of this stipulation is not found at their time.

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There are many incidents to support this opinion. Abu Bakr (Al-Siddiq) (may Allah be pleased with him), for example, accepted the testimony of Al-Mughirah ibn Shu`bah, and Muhammd ibn Maslamah in the issue of the grandmother's share in inheritance. Besides, `Umar (may Allah be pleased with him), in the case of the Diyah (blood money) of a fetus, accepted their testimony. Also, `Umar accepted the testimony of Abu Musa, and Abu Sa`id (may Allah be pleased with them both) in the issue of Isti'dhan (seeking permission to enter); besides, the order he gave to his son, `Abdullah, to accept any Hadith narrated by Sa`d ibn Abu Waqqas (may Allah be pleased with him) from the Prophet (peace be upon him) and not to ask anyone else after him. By the same token, people of Quba' directed themselves towards the Qiblah (Ka`bah-direction faced in Prayer) while performing Salah when a person told them about the abrogation of the direction towards Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) in Palestine, and so many other incidents.

On the other hand, there is a consensus among the Sahabah and those who came after them of scholars on acting upon the Hadith narrated by `Amr ibn Al-`As and Abu Hurayrah (may Allah be pleased with them) which prohibits marrying a woman along with her maternal, or paternal aunt. These narrations are deemed as exception from the general rule mentioned in Allah's saying: ﴿All others are lawful﴾ Proofs in this regard are too many.

2) This stipulation will result in canceling many legal rulings substantiated by evidence from the pure Sunnah, due to claiming that they are based on in-decisive evidence

according to the meaning intended by the writer; hence the view of the later scholars is that Qat`y Hadiths of the Sunnah are the Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) ones, but Ahad Hadiths are not decisive, which in turn nullifies the stipulation. Also, as mentioned above, it is contrary to the Sunnah of the Prophet (peace be upon him), his Sahabah (may Allah be pleased with them), and all the scholars that came after them.

3) It is known that there is a consensus among scholars on acting upon evidence authentically reported from the Prophet (peace be upon him): prohibition, permission, etc. It was the scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) who expressed different views as to the implication of Ahad Hadiths. Some of them say: "They imply nothing but probability; but certainty can not be drawn except from the Noble Qur'an and Mutawatir Hadiths." Other scholars stated that certainty can be drawn from them and their authenticity can be defined according to the context. There is no difference among the scholars on the obligation of acting according to them with regard to `Aqidah (creed) and legal rulings.

Among those who support this view is Imam Abu `Umar ibn `Abdul-Bar (may Allah be merciful with him) in his book "Jami` Bayan- ul-`Ilm wa Fadlih" in which he says about Ahad Hadiths after mentioning the first kind; namely, Mutawatir Hadiths: "The second kind of Hadith is the continually

reported Ahad Hadith narrated by Thiqah (trustworthy narrators); according to the majority of the leading, and outstanding Muslim Scholars it must be upheld. Others still hold that it implies `Ilm (knowledge) and must be acted upon."

The great scholar, Al-Nawawy (may Allah be merciful with him), in the introduction to his explanation for Muslim's Sahih (authentic book of Hadith), after mentioning the view of the great scholar, Ibn Al-Salah that the Hadith of the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) are decisive and imply Al-`Ilm Al-Nazharay (Knowledge deduced by contemplation and Sahih evidences) as they are accepted by all scholars, said: "What was mentioned by Shaykh ibn Al-Salah here goes in contrary to what is held by the majority of the verifiers from among scholars of Hadith. Most of them hold that non-Mutawatir Hadiths of the Two Sahihs are indecisive evidence, hence they are Ahad Hadiths which are, as mentioned above, also indecisive. There is no difference between Al-Bukhari, Muslim and others; it applies to all. Being accepted by all scholars implies the obligation of acting upon them both. This is agreed upon, since Ahad Hadiths, not found in Al-Bukhari and Muslim, must be acted upon if they are Sahih, but they are considered indecisive; the same applies to those of the Two Sahihs. The difference between those of the Two Sahihs and others is that the Hadiths of the Two Sahihs are authentic. Thus, we are no required to investigate their authenticity. Therefore, we have to act according to them. As for other Ahad Hadiths related in other than the two Sahihs, we are not required to work according to them till we investigate their authenticity and they fulfill the conditions of the being authentic. The Ijma` (consensus) of scholars of the Muslim Ummah (nation based on one creed)

on acting upon them does not necessarily imply that they are definitely the words of the Prophet (peace be upon him)."

What was mentioned by Al- Nawawy (may Allah be merciful with him) i.e., the Ijma` of scholars on acting upon the Hadiths of the Two Sahihs, no matter how in-decisive they are, if they are Ahad

Hadiths, echoes the cited view of Imam Ibn `Abdul-Bar, and indicates that the differed point regarding Ahad Hadiths is whether they imply decisiveness or not, not the obligation of acting upon them if they are authentic. This is in accordance with points one and two. It is also Ma`lum minad-din biddarurah (necessarily known Islamic principles) and should be resorted to; to contradict it, is clearly invalid, and contradicts the legislative evidence.

Al-Hafizh ibn Hajar (may Allah be merciful with him), in his book "Al-Nukhbah" and its explanatory book says: "Ahad Hadiths, which are divided into(A Hadith that is reported by more than two narrators in all stages of its chain of transmission without reaching Tawatur), Hadith `Aziz (A Hadith that is reported by two narrators in any stage of its chain of transmission), and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration), may imply Al-`Ilm Al- Nazhary (Knowledge deduced by contemplation and authentic evidence) with context supporting them, according to the correct view. However, there are scholars who do not agree with this view. The point of difference here is a verbal one; those who see that `Ilm here is general hold that it is specifically Nazhary (outcome of deduction), but those who see that it is not general hold that `Ilm , here, must be specifically Mutawatir, and hold the other ones as indecisive.

However, it can not be denied that those with more indications for authenticity are more acceptable than those that do not have such indications. Also, Hadiths with supporting indications are different kinds. There are, for example, non-Mutawatir Hadiths recorded by Al-Bukhari and Muslim which are accompanied by indications; namely, being related by those who are leading and outstanding scholars in this field of authenticity, and the acceptance of many scholars of their books. This acceptance of all scholars implies more certainty than being reported in many ways of transmission which are Mutawatir only. This ruling is applied upon the Ahad Hadiths related in the two Sahihs and were not criticized by leading scholars of Hadith, and there is no disagreement concerning their meanings in case of impossibility of giving preference to one over the other. It is known that in case of impossibility of preferring one Hadith over the opposite one, we can not get the right answer from them. There is a consensus among the scholars that if this condition is fulfilled, it is for sure Sahih.

There is a contradicting point here which is that if Scholars agree on acting upon these Hadiths, not on the authenticity of their meaning, and the argument of prevention is that they agree on acting upon every Sahih Hadith, even if it is not found in the two Sahihs, there will be no privilege for the Two Sahihs; however there is a consensus that the Two Sahihs have privilege from authentic point of view.

Among those who stated that Hadiths recorded in the Two Sahihs imply Al-`Ilm Al-Nazhary are Abu Ishaq Al-Isfarayiny and the outstanding scholar of Hadith Abu `Abdullah Al-Humaydy,

Abu Al-Fadl ibn Taher, and others. It may be said that the mentioned privilege is that Hadiths of the Two Sahihs are the most authentic ones. Another example is the Mashur Hadith which is narrated in many ways without Da`if (weak) narrators, and obvious defects.

Also, the two great scholars, Abu Mansur Al-Baghdady, and Abu Bakr ibn Fuwrak, and others hold the same view. Another example is the Hadith transmitted by people known for their uprightness and exactitude, e.g., a Hadith transmitted by Ahmad ibn Hanbal and others from Al-Shafi`y and others from Malik ibn Anas. It implies certainty from the point that its narrators are great scholars of high moral qualities that they amount to a great number of people. No one, for example, would dare to cast aspersions on a Hadith narrated to him by Malik; also it becomes stronger and further from forgetfulness if it was narrated by another upright person in the same degree.

These kinds we mentioned can not be observed except by the great and outstanding scholars of

Hadith who know well about narrators' degrees, and `Illahs (defects). Also, their knowledge can not be denied, owing to the lack of these high qualities in those of rudimentary knowledge.

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The outcome of the three kinds mentioned above (i.e. context examples) is that the first one is only applicable to the Two Sahihs; the second is for Hadiths narrated in many ways of transmission; and the third is for Hadiths narrated by the leading Hadith-scholars. It may happen that all these things exist in one Hadith. In this case, it will be a surely authentic Hadith. And Allah knows best.

What was mentioned by Al-Hafizh (may Allah be merciful with him) agrees with the view of Imam Ibn `Abdul-Bar, and the great scholar Al-Nawawy (may Allah be merciful with them both) that the differed point is; do Ahad Hadiths carry the implication of `Ilm and decisiveness? As for acting upon them, and using them in evidence if they are Sahih, there is a consensus among the scholars on this point. In applying this point to the Hadith of letting the beard grow and trimming the mustache, we find that these Hadiths are Sahih, and that some of them were narrated by both Al-Bukhari, and Muslim and in another place by Imam Muslim alone in his book of Sahih, and by other leading scholars of Hadith. Therefore, these Hadiths are undoubtedly authentic and were decisively uttered by the Prophet (peace be upon him), according to a large number of the leading scholars of Hadith e.g. Abu `Abdullah Al-Humaydy, Abu Al-Fadl ibn Tahir, Abu `Amr ibn Al-Salah, and others (may Allah be merciful with them).

So, the argument that the Hadiths of letting the beard grow and trimming the mustache are indecisive in transmission and meaning is

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invalid, tenuous, and must not be accepted or considered as it goes against the consensus of the scholars. Furthermore, one who issues this view should show true repentance to Allah of this great sin he has committed through such a heinous statement. This (invalid) view will result in unlawful things like contesting many Ahkam (legal rulings) of Allah's Purified Shar` (law). Declaring Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) necessitates that one should show repentance and let it be known. Allah (Exalted be He) says: ﴿Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.﴾ ﴿Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴾ Allah (Glorified be He) states in this Ayah (Qur'anic verse) that it is not sufficient for them to repent and do good deeds, but they must ﴿and openly declare (the truth which they concealed).﴾ Thus, it becomes clear that Tawbah (repentance) that is void of declaring the truth is not accepted. They should declare the truth which they had concealed so that people may know it; to be completely free from the sin. Had those people who issue such heinous statements contemplated their results, they would not have issued them.

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So, the writer of this article should do so to redress wrong; this is the way of the scholars and it is not a shameful act, on the contrary it is a good one.

The great scholar, ibn Al-Qayyim (may Allah be merciful with him), in his book "Al-Sawa`iq Al-Mursalah `ala Al-Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) wa Al-Mu`atilah" mentioned a good and

beneficial statement which is urgently needed in this issue and others, he says after seeking Allah's Help:

"The fourth point is the implication of `Ilm and certainty which Hadiths carry. Hadiths are divided into four categories;

First: Those which are Mutawatir in the meaning, and wording.

Second: Those which are Mutawatir in the meaning, not in the wording.

Third: Those which have so many Hadiths to support them and gained acceptance by all scholars of Hadith.

Fourth: Ahad Hadiths narrated by `Adl Dabit (a narrator of Hadith with an upright character and retentive memory) back to the Prophet (peace be upon him).

Examples of the first two categories are Hadiths on the Punishment in the grave, Shafa`ah (intercession), Hawd (the Prophet's basin in the hereafter), Ru'yah (sighting Allah (Exalted be He) in the hereafter by the believers) and speaking with Him, Istiwa' (Allah's rising over the throne in a manner that befits Him), those proving Allah's Throne, and Hadiths proving Al-Ma`ad (Resurrection), Paradise, and Hell Fire. These matters are well-established by the Prophet (peace be upon him), like Tawhid (monotheism), obligations of Islam, and its essential pillars, and proving the Attributes of Allah (may He be exalted) Attributes. All these matters are Mutawatir in an indirect way, because they were transmitted in so many ways whose agreement upon a lie is impossible.

Also, it is known that the general norm of our pious forefathers is that they are above suspicion and would not lie, especially in the matters of Hadith, moreover, being wrong, in their case is unlikely to happen, so those Hadiths imply certain knowledge.

People take two approaches to get this knowledge; first, it is Darury (intuitive) second, it is Nazhary (that must be based on contemplation and evidence).

Those taking the first approach hold that merely getting this knowledge itself is evidence that the Tawatur, bringing it up, is Darury, but those taking the second approach hold the opposite view,

explaining that Tawatur (of the narrators) itself implies certain knowledge. The first approach is the best. Experts in Hadith - their ways of transmission, numbers, etc. - know very well, without doubt, that they are well-established along with their reporter, even if they find themselves forced to acknowledge so. Those experts can not deny the two `ilm; the fist arises from their deep knowledge of the different ways of Hadith-transmission along with their various numbers and the inconceivability of lying in time and place.

The second `Ilm arises from their firm belief in Islam, and that the Messenger (peace be upon him) is absolutely truthful in what he says. This knowledge, according to scholars, is better than the physicians' knowledge of the existence of the two great scholars, Hippocrates and Galen, and better than the linguists' knowledge of the existence of Sibawayh, Al-Khalil, Al-Farra', and the Arabic language itself. Sorrowfully, scholars of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic), and their counterparts of rudimentary knowledge of Hadith, do not know, for example, that there is a Hadith of the Prophet (peace be upon him) on the point in question, they may even think that there is only one or two Hadiths only. For example, outstanding Shaykhs of the Mu'tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), like Abu Al-Husayn Al-Basry, think that there is only one Hadith on Ru'yah; namely, the Hadith narrated by Jarir, not knowing that there are about thirty Hadiths on this issue

(we mentioned them before in the chapter on Description of Paradise,

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in the book of Hady Al-Arwah). The denial made by those scholars (i.e. `Ilm-ul-Kalam and others) of what is known by the scholars of the Prophet's Hadith is worse than the denial of the well-known views of the scholars of their Madh-hab (schools). Also, sorrowfully, many people have heard about some Hadiths but have not benefit from them merely because they are heedless of their different ways of transmission and numbers. As a result, if they are reluctant to narrate them, express disgust at narrating them, approve their opposite, and follow Satan's contradiction, they will fall under the realm of this Ayah in which Allah (Exalted be He) says: ﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."﴾ They will neither believe nor benefit from these Hadiths, even if the number is greater than this. Here beneficial knowledge in the heart by virtue of Tawatur is like feeling satiated and the thirst-quenched, etc.

Every single one of the Hadiths implies a part of knowledge. If the Hadiths are many, they completely imply knowledge, because of their great number only, or their authenticity, or both of them, just as feeling satiation comes as a result of nutritious or a lot of food, or with both of them. Knowing well the status of the narrator brings knowledge. This knowledge does not come only from listening to the wording of these Hadiths, but also through understanding them.

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Moreover, if a person knows the different ways of Hadith-transmission, classification of the narrators, and understanding the meanings of these Hadiths, they will institutively get the necessary knowledge. That is why we find that all the leading pious scholars of Hadith emphasize that those Hadiths (i.e. all authentic Hadiths including authentic Khabar-ul-Ahad) are the Prophet's, and that denial of them renders one kafir (disbeliever).

Also, looking at the narrators of those Hadiths, we find that they are absolutely truthful, honest, obedient, clever and above suspicion. They do not have any biases, to lie about the Prophet, in favor of their fathers, sons, Shaykhs, or friends. They were extremely meticulous in narrating the Hadith of the Prophet (peace be upon him) more than the narrators of other Prophets' traditions, or people in general. Also, they found their Shaykhs in this high status and even more back to the Prophet through the Sahabah (Companions) whom Allah has highly praised, has been pleased with, and has chosen to be witness to nations on the Day of Judgment. All this implies Darury `Ilm.

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The pious scholars of Hadith can not deny this, and they are ready to stand as witnesses to it, and to make Mubahalah (the occasion when two contending parties mutually invoke Allah's Curse on the lying party) with the opposite party..." Ibn Al-Qayyim goes on to mention a chapter on Khabar-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) according to the substantiated evidences, he said: "Sometimes Khabar-ul-Ahad is baseless, because there is an evidence against it, sometimes, it is likely to be baseless, because the substantiated evidence for its denial is probable, sometimes we express no view on it when both its authenticity and inauthenticity is possible, since there is no evidence. Sometimes we state that its authenticity is more preferable without using the wording of certainty, and sometimes we use the wording of certainty with it, without doubt. Also, it is impermissible to say that Kabar-ul-Ahad does not absolutely imply institutive knowledge; there is no evidence for this, otherwise, there would be a contradiction. In my view, it is

correct to say that Khabar-ul-Ahad implies knowledge in some cases;

First: direct statements, which are decisive in their authenticity, of Allah (the One Irresistible, may He be Glorified and Exalted) and His Messenger in all what he told his Sahabah.

Second, information given in the attendance of the Prophet (peace be upon him), and he confirmed it like when a rabbi told him that they find in their scriptures that Allah puts the heavens on a finger (in a manner that befits Him) and the Earth on

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another. The Prophet (peace be upon him) smiled in surprise (that the information is in accordance with Islam), confirming what he had said. Another example is the report of a man of seeing the Dam of Ya'jooj and Ma'jooj (dwarf people who will spread evil. They are one of the signs of the Day of Judgement) like Al-Burd Al-Muhabbar (a kind of cloth with red and white stripes). To confirm his report, the Prophet (peace be upon him) said: 'I have seen it'. Still another two examples, the Prophet's acting on the report of a man that the Jews reneged on their promise, so he waged a battle against them, and his acting on the report of a man who told him that a man had cursed him and slandered some of his wives, so he ordered the latter to be killed: this is a confirmation.

The Prophet (peace be upon him) used to emphasize the truthfulness of his Sahabah. When Tamim Al-Dary told him that he had seen Al-Masih-ul-Dajjal (the Antichrist); the Prophet (peace be upon him) told the Sahabah the story while delivering a speech on the pulpit., without saying "Jibriel (Jabriel) told me that Allah told him to tell me such and such". On the contrary, he said: "Tamim Al-Dary told me such and such". This confirmation is well-known, even by those of rudimentary knowledge of Hadith. The Prophet (peace be upon him) confirmed the truthfulness of their reports which sometimes resulted in fighting, signing treaties etc. We also witness that the Sahabah are absolutely truthful. Moreover, the Prophet used to believe and interpret their dreams, and confirm this by saying: ﴿It was a true dream.﴾ It is worth noting that Allah (Exalted be He) praises the Prophet (peace be upon him) highly for this in the Ayah in which He says: ﴿And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh, has faith in the believers﴾

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In this Ayah, Allah praises the Prophet by having faith in the believers. Also, the Sahabah used to believe each other's reports from the Prophet (peace be upon him) without saying to the reporter: "Your report is Ahad, which does not imply `Ilm until it is Mutawatir." As for those who waited for more evidence of the Sahabah, it does not mean that they refused Khabar-ul-Ahad, but it was scarce. Moreover, specifically, none of the Sahabah nor those who came after them doubted the reports of Abu Bakr Al-Siddiq, `Umar, `Uthman, `Aly, `Abdullah Ibn Mas`ud, Abu Zharr, Mu`adh ibn Jabal, `Ubadah ibn Al-Samit, `Abdullah ibn `Umar, etc. It is known, for example, that Abu Hurayrah (may Allah be pleased with him) sometimes was the only one to narrate a specific Hadith, but none of the Sahabah said to him: "No! Your Hadith is Ahad which does not imply knowledge". They used to have great respect for the Hadiths of the Prophet (peace be upon him)

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and its narrator. They used to accept Hadiths of Allah's Attributes (that they are certain and clear-cut), Ru'yah, Taklim (believers' speaking with Allah), and Nida' (Allah's Calling, on the Day of Judgment [with a Voice heard by all, whether they are near or far]), Hadiths of Nuzul (Allah's descend in a manner that befits him) every night to the heaven closest to the earth, smiling (in a manner that befits him), pleasure (in a manner that befits him), and Hadiths in which Allah holds the

heavens on a finger (in a manner that befits him), and Hadiths proving Allah's leg (in a manner that befits him). All of the people who heard such Hadiths from `Adl Dabit (a narrator of Hadith with an upright character and retentive memory) believed in and accepted them without a doubt. As mentioned above they scarcely waited for more evidence in some cases of Hadith-ul-Ahkam (Hadiths containing legal rulings), e.g. `Umar (may Allah be pleased with him) sought the Hadith narrated by Abu Sa`id Al-Khudry to support Abu Musa's one. Also, Abu Bakr (may Allah be pleased with him) sought the report of Muhammad ibn Maslamah to support Al-Mughirah ibn Shu`bah's regarding whether the grandmother inherits or not.

As mentioned above, none of the Sahabah absolutely waited for more evidence to support Hadiths of the Attributes of Allah; they used to accept them and act upon them without any doubt because they knew that they had been authentically ascribed to the Messenger of Allah.

This is known, even by those of limited knowledge of Hadith. Had this matter been clear, we would have mentioned more than one hundred incidents.

Those who hold that Hadiths of the Prophet do not imply knowledge goes against the well-established Ijma` (consensus) of the Sahabah, Tabi`un (Followers, the generation after the Companions of the Prophet), and the leading scholars. Moreover, their view agrees with the views of Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), and Khawarij (separatist group that believes committing a major sin amounts to disbelief) who violate the impermissibility of refusing Sahih Hadiths of the prophet. Unfortunately, affected by them, some scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence), and Fiqh (Islamic jurisprudence) said that some authentic Hadiths of the Prophet do not imply `Ilm, but it is known that none of the leading scholars after these deviating groups held this view. On the contrary, scholars who held that authentic Hadiths of the Prophet imply `Ilm were: Malik, Al-Shafi`i, and disciples of Abu Hanifah , Dawud ibn `Aly, and his disciples (like ibn Hazm). Also, Al-Husayn ibn `Aly Al-Karabisy, and Al-Harith ibn Asad Al-Muhasaby stated the same view. In his book "Usul-ul-Fiqh", ibn Khuwayz Mindad wrote: "There is Khabar-ul-Ahad which at some point in the chain has only a single narrator or two narrators;

it implies Darury `Ilm. This is the view of Malik, and Ahmad in his comment on the Hadiths of Ru'yah that they are right and decisive in bringing knowledge. Al-Marwadhy narrated the he told Abu `Abdullah (i.e. Ahmad) that there are

two people who said that Ahad Hadiths require acting accordingly; however, they do not imply knowledge. Ahmad strongly denounced this saying. Al-Qady says: "This narration apparently states that Ahmad holds that these Hadiths imply knowledge and must be acted upon." Al-Qady also writes in the first part of his book Al-Mujarrad: "Khabar-ul-Ahad implies `Ilm if it is Sahih (authentic), its ways of transmission are agreed upon, and the Ummah (nation based on one creed) accept it.

Our Maliky scholars hold that it implies `Ilm absolutely without the acceptance of the Ummah; this is the view of the scholars of the Maliky Madh-hab (School of Jurisprudence)." Yet, ibn Khuwayz Mindad says that Al-Hanafiyyah (Hanfy school of Jurisprudence) state that the well-known Khabar-ul-Ahad implies `Ilm. They cited, as an example, the Hadith which states that ﴿No bequest must be made to an heir,﴾ which is Khabar Ahad. They said the case is the same with the Hadith narrated by ibn Mas`ud which states that if there is disagreement between the buyer and the seller, the buyer's

saying will be accepted, or they may cancel the transaction. Similarly, the Hadith narrated by `Abdul-Rahman ibn `Awf regarding taking Jizyah (poll tax required from non-Muslims living in an Islamic state) from Magians (fire-worsippers).

Also, a case in the point is the Hadith narrated by Al-Mughirah ibn Shu`bah, and Muhammad ibn Maslamah regarding defining the share of the grandmother to be one sixth. Consequently, the Salaf (righteous predecessors) and those who came after them of the leading scholars agreed on acting upon them (Sahih Hadiths like those mentioned recently), which, in turn, indicates that they are originally sound.

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Irregular views expressed by some scholars are not considered, since there is Ijma`. "Sahih Khabar-ul-Ahad implies `Ilm, since the Salaf and the leading scholars accepted it without any doubt in this regard provided that these Hadiths do not go against the basic rules of Islam or other Sahih Hadith. Being acquainted with their methodologies in accepting Hadiths, considering them and making sure that these Hadiths do not contradict the basic principles of Islam points out for us that they do not apply the rulings derived from them except after making sure that they are authentic. Thus, their doing so brings for us the knowledge about the authenticity of these Hadiths," this is what is mentioned by Abu Bakr Al-Razy in his book "Usul-ul-Fiqh".

Everyone of sound mind knows that the Hadiths of Attributes like Hadiths of Ru'yah, Nida', Nuzul, Taklim, etc., are well-known, but the acceptance of the Ummah to them is greater than that of the Hadith mentioned above about "the difference between the buyer and seller", the Hadith which states that "No bequest must be made to an heir", and the Hadith on a grandmother's share. Also, the fame of these recent cited Hadiths fail in comparison to the fame of the Hadiths of Attributes.

No sound person, except one intending a lie, holds that Hadiths of Attributes imply knowledge and the others do not. Al-Shafi`y, in his books, especially "Ikhtilaf Malik" states that Khabar-ul-Ahad implies knowledge.

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Also, he preferred this view in his book "Al-Risalah", but he said the `Ilm which it implies is not like that of the Qur'an and Mutawatir Hadiths.

Yet, Al-Shafi`y elaborates on Khabar-ul-Ahad that it is the second category of Hadith, which at some point in the chain has only a single `Adl narrator, and its wording and meaning is not Mutawatir, but the Ummah accepted it, confirmed it, and acted upon it, e.g., the Hadith narrated by `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The reward of deeds depends upon the intentions behind them,﴿ the Hadith narrated by Ibn 'Umar (may Allah be pleased with them both) that ﴾the Messenger of Allah (peace be upon him) forbade the selling of the Wala' (manumitter's right of inheritance from the freed-slave) or making a gift of it,﴿ the Hadith narrated by Anas (may Allah be pleased with him) that ﴾the Prophet entered Makkah while wearing a helmet﴿ , the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet said: ﴾One should not combine in marriage a woman with her paternal aunt, or her maternal aunt,﴿ the Hadith which reads: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e., whatever is prohibited due to blood relationships is also prohibited by milk relationships,﴿ the Hadith which reads ﴾When a man sits in between the four parts of a woman and has sexual intercourse with her, Ghusl (ritual bath following major ritual impurity) becomes compulsory,﴿ the Hadith regarding the triple divorced (three simultaneous pronouncements of divorce) woman: ﴾...until you have tasted his sweetness and he has tasted your sweetness (i.e. until

they consummate marriage),⟫ the Hadith which states: ⟪Allah does not accept the prayer of any of you if he invalidates his ablution until he performs ablution (anew),⟫ the Hadith: ⟪The Wala' would go to him who manumits,⟫ the Hadith narrated by ibn 'Umar that ⟪the Prophet (peace be upon him) imposed Sadaqat Al-Fitr in Ramadan on the young, the elderly, and every male and female,⟫ etc. All these Hadiths and their likes imply certain knowledge according to the majority of the scholars.

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There was no difference between the Salaf in this matter. As for later scholars, we have mentioned the views of the later great jurists of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly). This issue is found in the Hanafy, Maliky, Shafi`y, and Hanbaly books as those authored by Al-Sarkhasy, and Abu Bakr Al-Razy who were adherents of Hanafy Mad-hap, Abu Hamid, Abu Al-Tayab, and Abu Ishaq who are from the adherents of Shafi`y Madh-hab, Ibn Khuwayz Mindad and others among the Maliky Madh-hab, Al-Qady Abu Ya`la, ibn Abu Musa, Abu Al-Khattab and other scholars from Hanbaly Madh-hab, and Abu Ishaq al-Isfra'ieny, Ibn Fuwrak, and Abu Ishaq Al-Nizam from the scholars of `Ilm-ul-Kalam.

There is only a small group which differed from the rest, among them are ibn Al-Baqillany, and those who followed his trend like Abu Al-Ma`aly, Al-Ghazzaly, and ibn `Aqil.

It is noteworthy that Abu `Amr ibn Al-Salah mentioned the first view regarding it as more authentic, and chose it, but was unaware of the great number of the scholars who had held it to support the argument. This scholar has based his argument on sound evidence. Unfortunately, some pious scholars who are not well-conversant in this field thought that the view of Abu `Amr (ibn Al-Salah) comes in contradiction to what is held by the Jumhur (dominant majority of scholars). Their excuse was that they found such viewpoints in some books as that of ibn Al-Hajib, the two great scholars; Al-Sayf Al-Amidy, and ibn Al-Khatib,

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to even greater scholars like Al-Ghazzaly, Al-Juwayny and Al-Baqillany. However, the view of Hadith-scholars is like that of Abu `Amr.

Also, the argument of the Jumhur is refuted by saying that the acceptance of the Ummah for those Hadiths (i.e. Ahad), and acting upon them is considered Ijma`; the whole Ummah could not gather upon something wrong (as the Prophet says). It is more likely that one person performing Ijtihad (juristic effort to infer expert legal rulings) will commit something wrong, on the contrary to Tawatur which prevents wrong due to its great number. Agreement of the whole Ummah upon a view, narration, even a dream is more likely to be far from wrong. For example, the Prophet (peace be upon him) said: ⟪I see that your dreams agree regarding the last ten days; so he who wants to seek it should seek it in the last seven days (during the night).⟫ Here, in this Hadith, the Prophet (peace be upon him) considered the agreement upon the dream implies that it is true.

But the matter of dreams needs more observation and firm knowledge of Sahih Hadiths to be far from whims and imaginations that are based on weak Hadiths).

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He also said: "When a person negates something, they should be careful not to commit a lie against Allah and His Messenger; this is known and none of the Ummah denies it."

The outstanding scholar, ibn Al-Qayyim (may Allah be merciful with him) has elaborated highly on this issue due to its greatness. I hope that my argument will be sufficient and convincing for whoever

seeks what is right. For more information, read ibn Al-Qayyim's book "Al-Sawa`iq Al-Mursalah"; it is a very beneficial book. Allah is the One sought for help.

Here, we are going to refute the next argument of the writer that the preponderant view according to the Hanafy Madh-hab is that the absolute command to do something does not necessarily mean prohibition of its opposite. This argument is not sound, because an absolute command free of the context of commendation indicates that one must comply with it and it is prohibited to go against it. However, if there is other evidence to indicate that it is Mandub (commendable), it would be so. This is the view of the majority of Hanafy Madh-hab and others. This will be discussed later in detail.

There are many great scholars who support the principle we have mentioned. Imam Abu Bakr ibn Muhammad Abu Sahl Al-Sarkhasy (may Allah be merciful with him) who died in 490 A.H., and who was one of the prominent scholars of the Hanafy Madh-hab, writes in his book "Al-'Usul fi Mabahith Al-'Amr": "Absolute command is binding and Wajib (obligatory), unless there is other evidence to indicate that this is not the case."

Shaykh Abu Muhammad `Abdullah ibn Ahmad ibn Qudamah (may Allah be merciful with him) the author of "Al-Mughny" who died in 620 A.H., wrote in his book "Rawdat Al-Nazhir" in which he comments on the issue of Al-'Amr (command): When a command comes free from context (which provides something different) it implies Wujub (obligation), according to the jurists, and some scholars of `Ilm-ul-Kalam. Some of the scholars hold that it is to imply permissibility, due to its being the least category (of commands), in addition it is certain, so it must be held. The Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), however, hold that it (absolute command) implies commendation, arguing that there is a common thing between obligation and commendation (must be taken into consideration); namely, the request being binding and that doing it is better than leaving it. They argue that this is known. As for the punishment inflicted due to non-compliance with the command, they claim that it is not known, hence, they disregarded it. They further argue that the norm with the command is that it is a request for something good which is applied to Mandub, even if it is a degree more than this, it would not imply a binding command.

Yet, the Law-Giver (Allah /the Prophet) commands that Wajibs and Mandubs be done at the same time; since either two are possible, certainty is to be followed here. Al-Waqifiyyah (a deviant sect or ignorant people who express no view on many issues of the religion) argue that there is no evidence for the issue in question, thus, they adopt no view in this regard claiming non-existence of evidence, or underlying logic. They claimed also that they are following the literal meaning of the Qur'an, Sunnah (whatever is reported from the Prophet), Ijma`, and views of Arabic-language scholars.

To refute these arguments, we will cite some Ayahs of the Qur'an which support our view; Allah (Exalted be He) says: ﴿And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾ Here, Allah warns against Fitnah and punishment as a result of opposing the Messenger's commands, which indicates the Wujub. In another Ayah, Allah (Exalted be He) says: ﴿It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.﴾ And: ﴿And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).﴾ All these Ayahs denounce non-compliance with the command.

Among the evidences found in the Sunnah, Al-Bara' ibn `Azib said: ﴾The Prophet (peace be upon him) command the Sahabah end the state of Hajj this time, and instead perform `Umrah (lesser pilgrimage), they argued that they had been prepared for Hajj.

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So the Prophet (peace be upon him) got angry and went back to his wife `Aishah, who questioned him: "He who angers you, Allah will be angry with him." He replied: "Why should I not become angry when I give a command and no one obeys it!"﴿ An argument is put forward here that it is the context in this incident which indicates that the command is Wajib. To counter this argument, we say, the reason the Prophet (peace be upon him) gave here for being angry is non-compliance of the Sahabah with the command he had given. Also, had not the command been Wajib, the Prophet would not have gotten angry because of non-compliance. In another Hadith, the Prophet (peace be upon him) said: ﴾Were it not for the fear that it might be hard for my Ummah (nation based on creed), I would have ordered them to use Siwak (tooth-cleansing stick) for every Salah (Prayer).﴿ It is well-known that being commendable bears no hardship, so the command here implies Wujub. Moreover, the Prophet (peace be upon him) said to Barirah who was divorced by her husband: ﴾If only you would return to him? She said: "O Messenger of Allah! Are you commanding me?" He said: "I am only interceding (for him)." She said: "I am not in need of him.﴿ Thus, it is known that responding to the intercession of the Prophet is Mandub which indicates that original norm is Wujub.

Moreover, our view is supported by Ijma` of the Sahabah (may Allah be pleased with them) in which they agreed that it is Wajib to obey Allah's (Exalted be He) commands, without questioning the Prophet (peace be upon him) about the implication of the commands. For example, they said that taking Jizyah from Magians is Wajib, based on the Prophet's command: ﴾Treat them in the same way you treat the people of the scriptures.﴿ . Wajib, also, is washing utensils (plates, dishes, etc.) because of the licking of a dog, based on the Prophet's saying: ﴾...wash it seven times.﴿ It is Wajb also to offer Salah that one missed upon remembering it based on the Hadith: ﴾He should offer it when he remembers that he had not offered it.﴿ Also, Abu Bakr (may Allah be pleased with him) cited as evidence for the Wujub of Zakah (obligatory charity) the command in

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what Allah (Exalted be He) says: ﴾and give Zakât.﴿ There are many other examples which indicate their Ijma` on Wujub.

The fourth to support our argument is that Arabic-language grammarians understand from absolute commands to mean Wujub. To support it they give an example of a command given by a master to his slave in which disobedience may result in rebuking and blaming him. Moreover, the master is not to be blamed for punishing his slave because of disobeying him. This can be applied to our case that Wajib is the command which, if not done, results in punishment, or rebuke. If they argue that punishment is inflicted, because the Shari`ah (Islamic law) shows that something is Wajib, we say, the command is considered Wajib, unless the context provides otherwise (e.g. permission, etc. to the servant not to do it). Moreover, acts of disobedience to the command is a sin; Allah (may he be Exalted) says: ﴾who disobey not, (from executing) the Commands they receive from Allâh﴿ And: ﴾Have you then disobeyed my order?﴿ This is shown in the Arabic language when people denounce disobeying the commands.

Here, there is an Ayah which clearly shows that disobedience to the command results in punishment, Allah (Exalted be He) says: ﴿And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.﴾

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The great scholar, Abu Al-Hasan Al-Amidy (may Allah be pleased with him) who died in 631A.H,, says in his book "Al-'Ihkam fi 'Usul-ul-Ahkam" after mentioning the differences of scholars on the implication of the command: "Some scholars hold that the command originally implies Wujub , but it comes metaphorically for other things; this is the view of Al-Shafi`y (may Allah pleased with him), Fuqaha' (Muslim jurists) and some scholars of `Ilm-ul-Kalam like Abu Husayn Al-Basry. It is also one of the two views ascribed to Al-Jubba'y."

Also, Muhammad ibn `Aly Al-Shawkany (may Allah be merciful with him) who died in 1250 A.H., writes in his book "Irshad-ul-Fuhul 'Ila Tahqiq Al-Haqq fi `Ilm Al-'Usul, when discussing the "command": "The third chapter: Scholars expressed different views on the implication of the verb "'If`al" (do!) [for order] whether it originally means Wujub only or also other meanings. The Jumhur holds that it is for Wujub only. Commenting on the view of the Jumhur, ibn Al-Hajib, and Al-Baydawy said: 'It is sound.' It is also the view of Al-Razy, who says that it is the right saying. Al-Juwayny said that this is the view of Al-Shafi`y. It is said also that this is the view which Al-Ash`ary expressed to his students."

We have mentioned but a few of many sayings of the scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) which show that absolute command implies Wujub, unless it is otherwise indicated by evidence.

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The view of the Jumhur is supported by many proofs. Allah (Glorified be He) promises to admit his obedient worshippers to Jannah (Paradise) and grant them honor, and on the other hand, He promises disobedient people to admit them to Hell Fire. Allah (Exalted be He) saysin Surah An-Nisa': ﴿and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴾ ﴿And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴾ Allah (Exalted be He) says inSurah Al-Ahzab: ﴿It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.﴾ Also, in surah Al-Fath, Allah (Exalted be He)says: ﴿No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.﴾ Moreover, the Prophet (peace be upon him) said: ﴿All

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my followers (i.e., of the Prophet's religion, Islam) will enter Paradise except those who refuse." The Sahabah wondered: "Who will refuse, Oh Messenger of Allah?" Upon this the Prophet said: "One who obeys me, will enter Paradise, but one who disobeys me is considered the one who refuses (to enter Paradise).﴾ (Related by Al-Bukhari in his Sahih (authentic) book of Hadith). This great punishment indicates that commands do not need other evidence to show that they are Wajib, if so, disobedient

people would not have received such punishment, because they would be excused if the context did not indicate that the command is Wajib.

Looking at the views of the Salaf and the leading scholars, especially when they support their arguments, we find that they surely hold the absolute commands of Allah and the Messenger (peace be upon him) to be Wajib, and denounce the people who hold other than this, unless they have evidence which indicates otherwise.

Among evidences which support that absolute command is to be Wajib, unless there is an evidence which indicates otherwise; when Allah ordered the Angels: ﴾"Prostrate yourselves to Adam"﴿

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Allah (Glorified be He) reprimanded and rebuked Iblis because of disobeying Him by His saying: ﴾What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?﴿ This verse clearly shows that an absolute command implies Wujub, and its disobedience implies rebuke and punishment.

Another evidence, Allah (Glorified be He) says inSurah "Al-Mursalat", rebuking some people for non-compliance with the command: ﴾And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).﴿ Allah rebukes them for disobeying His command in His saying: ﴾Bow down﴿

In another Ayah, Allah warns:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿ If the compliance with an absolute command had not been Wajib, disobedient people would not have had such a punishment.

Proofs for the argument we are presenting are many, if a person really seeks correctly, they should refer to them.

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All the evidence and views of the scholars that we have mentioned invalidate the view that an absolute command does not imply Wujub as the writer claims in his article in which he drew a conclusion that letting the beard grow is not Wajib, which is clearly invalid, and tenuous. May Allah grant us success!

Here we are going to refute the writer's next two arguments that the command in these two Hadiths: ﴾Trim closely the mustache, and 'A`fu (let the beard grow) to be contradictory to the unbelievers!﴿ (Agreed upon by Al-Bukhari and Muslim). He (peace be upon him) also said: ﴾Juzzu (Heavily shave the mustache)! but Arkhu (let the beard grow)! Be different in appearance from Magians! ﴿ (Recorded by Muslim in his Sahih) do not imply Wujub; and that the command accompanied by a reasonable `Illah (effective cause) namely, the Law-Giver does not intend [the command] for itself absolutely, but rather intends another meaning accompanied by it), Wujub will no longer be in effect if the `Illah does not exist (applying this, he claims that the `Illah of letting the beard, and trim the mustache is only to differ from Magians).

To refute these two arguments, we say, the Prophet (peace be upon him) gave two reasons for trimming the mustache and letting the beard grow;

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First: this act is akin to Fitrah (pure nature). This is evident in the Hadith narrated in Muslim's Sahih by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (There are ten acts which are akin to fitrah (pure nature)) , in which he mentioned among them trimming the mustache and letting the beard grow.

Second: letting the moustache grow and shaving off the beard resembles the act of Magians, and Mushriks (those who associate others with Allah in His Divinity or worship). This `Illah will not leave the command and will be considered to the Day of Judgment, because the Prophet (peace be upon him) gave an absolute, and general command to be different from disbelievers regarding their dress, bad morals, and rites, without giving a time-limit, so the command is Wajib until the Day of Judgment.

There are so many evidence for this argument. It is reported in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him said): (You will follow closely in the steps of those before you, even if they were to enter the burrow of a lizard, you would follow them. They asked the Prophet what he meant by "those before you", suggesting Jews, and Christians. The Prophet, then, replied: "Who else could it be (that they are Jews and Christians)? [Here the Prophet is denouncing].)

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In another Hadith related by Imam (initiator of a School of Jurisprudence) Ahmad, and narrated by Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (Anyone who imitates a group of people is one of them.) There are also many other Hadiths reported in this regard.

Moreover, Shaykh Al-Islam Ibn Taymiyyah (may Allah be pleased with him) elaborates on this issue in his beneficial book "Iqtida' Al-Sirat-ul-Mustaqim Mukhalafat Ass-hab Al-Jahim" in which he cites many Ayahs, Hadiths, Athar (narrations from the Companions), and views of many scholars which proves that Allah's Purified Shar` (Law) prohibits imitating Kafirs (disbelievers) and, instead, commands differing from them. We are going to mention his statement (may Allah be merciful with him) which clearly shows how resembling disbelievers in their acts, like shaving off the beard, and letting the mustache grow, have disastrous results in religion.

He (may Allah be merciful with him) writes:

The eighth aspect is generally imitating (disbelievers) in appearance which results in very close friendships, and loving them; and vice versa: loving them results in imitating them in appearance; this is known by experience and common sense.

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For example, the two traveling people of the same home to another country (even if they were at odds with each other) may have more friendship and intimacy than at home, they become more familiar when they resemble each other, for example, in dress or hair style. This is more noticed in life's matters in which people find themselves familiar with those like them, even in cases of feuds, like natural familiarity of kings and presidents with each other, although they are of different countries, unless religion or a specific purpose prevents this. If this is the case with daily matters, what would happen if this (imitating of disbelievers) were in their religion. Surely, this would result in absolute and total loyalty which is originally prohibited, because it is against Iman (faith). Allah (Exalted be He) says: (O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as

Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴿ ﴾And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.﴿ ﴾And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.﴿

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Also, Allah says in rebuking the people of the scripture: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ ﴾You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide﴿ ﴾ And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).﴿ In these Ayahs, Allah (may He be Exalted and Glorified) makes it clear that belief in Allah, and His Messenger and the revelation he was given necessitates that one should not be loyal to disbelievers as loyalty to them prevents Iman. Allah (may He be Exalted and Glorified) says:

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﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿

In this Ayah, Allah states that one of the conditions of Iman is to not establish friendships with Kafirs. By the same token, imitating them in appearance is likely to result in friendship which is prohibited as mentioned above. And Allah knows best.

Looking at this, we realize the wisdom the Prophet (peace be upon him) imparted in differing from Magians, and disbelievers regarding their act of letting the mustache grow and shaving off the beard, showing that imitating them results in love and friendship. That is why the Prophet (peace be upon him) commands us to let our beards grow, and to trim or shave the mustache (this command is only for men). Moreover, the act of disbelievers is against the Fitrah, and results in resembling women in shape. Allah is the One sought for help.

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The next argument of the writer for Nadb (lamentation of the dead, mentioning their great qualities) of letting the beard grows, and shaving off the mustache (not Wujub) is:

"Differing from the disbelievers is to be in their religious rites, not absolutely..." To refute this

argument, we say that many Ayahs and Hadiths denounce a Muslim imitating a disbeliever without restricting this to any of the disbelievers' affairs. Moreover, to specify the prohibition to be only for their religious rites needs supporting evidence, since there is no evidence to support this. On the contrary, the Shari`ah denounces imitating disbelievers not only in their rites, but also in their other affairs. The Prophet (peace be upon him) is reported to have said: ﴿You will certainly follow the ways of those before you as close as a feather of an arrow is to another, until even if they entered the hole of a lizard, you would enter it too.﴾ This Hadith does not give specification for Kafirs' rites, likewise is also the Hadith in which the Prophet says: ﴿Anyone who imitates a group of people is one of them.﴾ Of the same category are the aforementioned Hadiths that command differing from Kafirs and Magians in the practice of shaving off the beard and letting the mustache grow. This is because this practice is not one of their religious rites, however, the Prophet (peace be upon him) has commanded us to be different from them in this matter. The Prophet (peace be upon him) said: ﴿Do not

not drink, or eat what is on the gold and silver utensils (plates, etc.). They are for them (disbelievers) in this life, but for you (believers) in the Hereafter.﴾ (Agreed upon by Al-Bukhari, and Muslim). In another Hadith, the Prophet (peace be upon him) said: ﴿The Hour will not be established until my followers copy the deeds of the previous nations and follow them very closely. It was said: "O Allah's Messenger! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet (peace be upon him) said: "Who can it be other than them?﴾ (Related by Al-Bukhari). Evidence for this argument are so many, since it is not permissible for anyone to say that the prohibition here is specifically for the Kafirs. No doubt, imitating Kafirs in their religious rites, like their ceremonies etc., is more prohibited.

As for the argument of the writer that the command of letting the beard grow and shaving off the mustache is not Wajib, by drawing analogy to the Hadiths which command the dying of hair and praying while wearing shoes, it can be refuted by saying that the criterion is to comply with all the commands whether they were commanding differing from

Jews, and Christians by dying white hair (except with black), or others, but dying hair is not Wajib, because there are other proofs indicating that doing so is only recommendable.

So, the two Hadiths which the writer cites give no evidence for the non-obligation of the command. Hence, the point we are discussing is the absolute command, but the command that other proofs clarified that it is only Mandub is not the point of contention among scholars.

The writer argued that the mere command does not necessarily mean obligation. He said that citing many acts and giving them one ruling means that this ruling is applicable to them all. He cited as evidence the Hadith of the Prophet that is narrated by Muslim on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ﴿There are ten acts which are akin to Fitrah: trimming the mustache, letting the beard grow, using siwak, snuffing water into the nostrils, and cutting the nails...﴾

This argument is countered by saying that there is no evidence for what he mentioned in this Hadith,

because an act may be similar to other acts in permissibility and at the same time is defined by

another evidence as being Wajib. There are many examples for this. This case is applied to this Hadith, since Sahih Hadiths support that letting the beard grow, and trimming or shaving off the moustache, Istinshaq (inhaling and exhaling water nasally) in Ghusl (ritual bath following major ritual impurity) and Wudu' (ablution), and Istinja' (cleansing the private parts with water after urination or defecation) are Wajib. On the other hand, there are other proofs that show that Siwak (tooth-cleansing stick) is Mustahab (commendable) only, not Wajib. As for shaving off the pubic hair, plucking armpit hair, and trimming the nails, scholars expressed different views, but the well-known view among them is that it is a commendable act; however, the apparent meaning of the Hadiths implies that they are Wajib, since the Prophet (peace be upon him), as narrated in Muslim's Sahih on the authority of Anas (may Allah be pleased with him) that he said: ﴾We were told to cut the mustaches short, clip the nails, remove the hair under the armpits and shave the pubic hair at least every forty days.﴿ When a Sahabi says such formula as we were commanded or we were prohibited from doing so, it is considered to be a Hadith that is ascribed to the Prophet (peace be upon him). This is because the one who gives commands or prohibitions or defines a certain time for actions to be done is the Prophet (peace be upon him).

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Moreover, these Hadiths were related in a form of a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) by Ahmad, Al-Nasa'y, Al-Tirmidhy, and Abu Dawud.

Here, we are going to refute his next argument that letting the beard grow is not Wajib, in which he cites the Hadith that reads: ﴾The Messenger (peace be upon him) used to shorten the width and the length of his beard.﴿ He argued that if the command to let the beard grow had been Wajib, the Prophet (peace be upon him) would not have shortened some parts of it.

Deeming this Hadith as authentic and citing it as evidence by the writer indicates that he does not know the sayings of the scholars on this Hadith. Had he reviewed the sayings of scholars about it, he would have realized that it is not an authentic Hadith. It is known that scholars denounce those who cite evidences for Ahkam (legal rulings); permissible and impermissible matters, without taking much care about their authenticity. Moreover, they said that it is Wajib for them to do so. Therefore, they should not give the wording of certainty, based on in-authentic Hadiths, that these are Ahkam of the Prophet (peace be upon him). When they are unsure of the authenticity of a Hadith, they should at least say "it is related so, and so", or "it is mentioned so, and so", etc. This fact was stressed by Abu `Amr ibn Al-Salah and others. It was mentioned also by Al-Hafizh Al-`Iraqy (may Allah be merciful him) in His book "Al-fiyaht-ul-Hadith".

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As noted above, the Hadith mentioned here by the writer is Da`if, as Hadith scholars explain, because all its Sanad (chain of transmitters) rely heavily on `Umar ibn Harun Al-Balkhy whose narration of Hadiths are Da`if. Moreover, some scholars said that he is a "liar".

Many people were fooled by this Da`if Hadith and have taken it as evidence for trimming beard, even if it is Sahih, it would not mean shaving it completely, but to trim parts of its width and length, however, it is not permissible to take this Hadith as evidence for the permissibility of shaving it because doing so goes behind what is denoted by this Hadith if it is deemed to be an authentic one. Allah is the One sought for help.

Shaykh Abu Zakariya Yahya Al-Nawawy (may Allah be merciful with him) writes in his book "Sharh

Al-Muhadh-hab" (vol. 1, p. 321): " The Hadith narrated by `Amr ibn Shu`ayb from his father, and the latter narrated it from his father that (The Prophet (peace be upon him) used to shorten the length and the width of his beard,) is not to be taken as evidence, since it is a Da`if Hadith.

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Yet, it is clear, especially for those who seek the truth, that the arguments that the writer put forward in his article are invalid through legal evidence from Shari`ah and the sayings of the scholars. It becomes clear also that "absolute command implies Wujub, and the prohibition of its opposite," according to the Jumhur, and that Sahih Khabar-ul-Ahad is conclusive and must be acted upon in all matters, Ahkam, `Aqidah, etc. The point of difference lies in whether it implies intuitive `Ilm or not, not the ruling of acting upon it. It has been made clear that it implies `Ilm also by other contexts. Moreover, it becomes clear that the Salaf (righteous predecessors) did not deny those Hadiths, on the contrary, they used to receive Sahih Hadiths of the Prophet (peace be upon him) with acceptance, narrate them, and take them as evidences for many Ahkam. They did not deny the Prophet's Hadiths under the pretext that they are Ahad Hadiths. The wrong assumption of denying Ahad Hadith as evidence

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was found in the viewpoints of some of the later scholars who followed many doubtful views of the scholars of `Ilm-ul-Kalam without knowing the truth.

It becomes clear, through evidence, that the viewpoint that obliges letting the beard grow and prohibits shaving it is the soundest one. Contradictions of this viewpoint are nothing more than valueless suspicions or a weak Hadith that should not be adopted in defiance of Sahih Hadiths.

For the argument to be more beneficial, we are going to mention some of the views of scholars on the obligation of letting the beard grow and the prohibition of shaving it, as well as the proofs we cited above. It is worthy noting that the definition of the beard is the hair that grows around a man's chin and cheeks (Arabic dictionaries, like Al-Qamus and Lisan-ul- `Arab). May Allah grant us success!

The great scholar, Al-Nawawy (may Allah be merciful with him), in his book "Sharh Sahih Muslim", when he was explaining the Hadith related by Ibn `Umar, and Abu Hurayrah after mentioning the commentary of Al-Qady `Iyad (may Allah be merciful with him) on these two Hadiths, writes:

"The preponderant view is to let the beard grow, without trimming any thing of it, and to trim the mustache without shaving it or letting it grow on the upper parts of the lip..."

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The outstanding scholar, Ibn Al-Qayyim (may Allah be merciful with him), in his book "Tahdhib-ul-Sunan" in his comment on the Hadith related by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (There are ten acts which are akin to fitrah: trimming the mustache, letting the beard grow...,) writes: "It is Makruh for Muslims to shave, or trim the beard. This act resembles the act of non-Arab disbelievers like Kisra (Khosrau); namely, shaving off the beard, and letting the mustache grow, so the Prophet (peace be upon him) urged Muslims to differ from them in dress and appearance.

Also, the great scholar, Ibn Muflih (may Allah be merciful with him), in his book "Al-Furu`" writes: "It is prohibited for us to shave the beard; this view was mentioned by Ibn Taymiyyah (may Allah be merciful with them). Ibn Hazm mentioned Ijma` on the obligation of trimming the mustache and letting the beard grow."

Also, the great scholar, Al-Mubarakafury, in his book "Tuhfat Al-Ahwazy Sharh Jami` Al-Tirmidhy" writes: "Had the Hadith related by `Amr ibn Shu`ayb from his father and the latter from his father (mentioned above) been Sahih, the viewpoint of Al-Hasan Al-Basry and `Atta' would have been the best, and more correct one, but it is Da`if, so it can not be taken as evidence. But the view of

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trimming beard in order to keep it at a fist size, based on the Athar (narrations from the Companions) of Ibn `Umar, `Umar, and Abu Hurayrah (may Allah be pleased with them) is tenuous because the Hadiths Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) commanding letting the beard grow is more preferable to them, so these Athar can not be can taken as evidence against the Marfu` Hadiths. Yet, the preponderant and preferable view is to take the apparent meaning of the Hadiths commanding letting the beard grow (i.e. Wujub), and it is Makruh to trim any of its length or width. And Allah knows best."

The Hadith which Al-Mubarakafury means is the Hadith narrated by `Amr ibn Shu`ayb from his father from his grandfather, which is recorded by Al-Tirmidhy (may Allah be merciful with him) that ﴾The Prophet (peace be upon him) used to shave some hairs from the length and width of his beard,﴿ is Da`if Hadith as Al-Mubarakafury, and others say. Moreover, as mentioned above, Al-Nawawy, in his book "Sharh Al-Muhadhab", stated that it is Da`if, because one of its narrators is `Umar ibn Harun Al-Balkhy, who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability), and in "Al-Taqrib", he is "one who lies about Hadiths".

Also, he was the only one to narrate this Hadith from 'Usamah ibn Zayd Al-Laythy who narrated it from `Amr ibn Shu`ayb from his father who reported it from his father.

Shaykh `Aly Mahfuzh, in his book "Al-'Ibda` fi Madarr Al-'Ibtida`" writes: "One of the worst customs that (male) people follow now is shaving their beard and letting their mustache grow. It is worthy noting that this Bid`ah (innovation in religion) has prevailed among

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Egyptians, because of mixing with non-Arab disbelievers, and admiring their habits, consequently leaving this Sunnah of the Prophet (peace be upon him), namely, letting the beard grow and trimming the mustache.

It was reported on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"Do the opposite of what the pagans do! (Waffiru) Let the beard grow, and ('Ahfu) cut the mustaches short!"﴿ Also, he narrates that the Prophet (peace be upon him) said: ﴾Act against the polytheists, trim closely the moustache, and 'Awfu (grow the beard)!﴿ Moreover, Abu Hurayrah narrates that the Prophet (peace be upon him) said: ﴾Juzzu (Trim closely) the mustache, and 'Arkhu (let the beard grow)! and thus, act aginst the Magians (fire-Worshippers)! ﴿ All the orders in these Hadiths are synonymous but with little difference: Waffiru means to keep something, and 'A`fu means to let something increase or grow. Yet, contrary to them is 'Ahfu which means to cut something closely.

Here, in these Hadiths, the Prophet (peace be upon him) gives orders with all these verbs which mean to let the beard grow, these Hadiths are a few of so many Hadiths which command letting the beard grow, and prohibit shaving it off (for males).

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It is clear that the Prophet's statements: ﴾Trim closely the mustache and grow the beard! Act against

the polytheists!) And (Act against the Magians,) give support to the prohibition of shaving off the beard. It was related by Abu Dawud, and ibn Hibban who deemed it to be a Sahih Hadith on the authority of Ibn `Umar that the Prophet (peace be upon him) said: (Anyone who imitates a people is one of them.) This Hadith strongly denounces imitating debauched people and disbelievers in their way of dressing, appearance, etc. Scholars, however, have expressed different views as to whether the one who does so is rendered a disbeliever (which is apparent in the Hadith), or just to be punished without rendering him a disbeliever.

Again, it is clear that the two Hadiths in the discussion imply that shaving off the beard, and letting the mustache grow are two of the special acts of disbelievers, so the Prophet (peace be upon him), generally and particularly, prohibits us from imitating them. We find this prohibition specifically in these orders: (Keep the beards!) (Act against the Magians!) (Act against the polytheists!)

Yet, these Hadiths are not general because it has been narrated by Al-Tirmidhy on the authority of `Abdullah ibn `Amr ibn Al-`As that he said: (Allah's Messenger (peace be upon him) used to cut (some hairs) from the length and width of his beard.) It was related by Abu Dawud, and Al-Nasa'y that Ibn `Umar used to hold his beard with his fist and cut whatever hair came out more than his fist.

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It was mentioned in another narration that he used to trim whatever hair was under his fist. This narration was related as a Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) by Al-Bukhari. These Hadiths support what we have mentioned earlier of other Hadiths. In combining all of the Hadiths, we conclude that it is Wajib to let the bread grow, and it is permissible to cut some hairs of it without shaving it off completely or the most of it.

Yet, the Four Madh-habs (School of Jurisprudence) agree on the Wujub of letting the beard grow and the prohibition of shaving it completely or most of it.

First, Al-Hanafiyyah's view, as the author of "Al-Durr Al-Mukhtar" says: "It is prohibited to shave the beard." However, it is mentioned in "Al-Nihayah" that it is Wajib to cut whatever comes out of the hold of the hand on the beard, but shaving more than this, as Moroccans and some people resembling women do, is impermissible. Also, shaving it completely is the act of the Jews of India and non-Arab Magians.

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They cite the Hadith narrated by Al-Tirmidhy, in his book "Jami` Al-Tirmidhy" that the Prophet (peace be upon him) used to shave some hair from the length and width of his beard. Most books of Al-Hanafiyyah mention this.

Second: the view of Al-Malikiyyah is that it is prohibited to shave the beard or trim it if it results in distorting one's face and appearance, but if trimming it will not cause this, it is preferable not to do it, or it is Makruh, as mentioned in "Shrah Al-Risalah" by Abu Al-Hasan, and its explanatory book by the great scholar Al-`Adawy (may Allah be merciful with them).

Third: the view of Al-Shafi`iyyah is that, as the author of "Sharh 'Al-`Ubab" writes: "It is worth noting that the two Shaykhs (Al-Rafi`y and Al-Nawawy) hold that it is Makruh to shave the beard. Ibn Al-Rif`ah, however objected to this by saying that Al-Shafi`y (may Allah be pleased with him), in his book "Al-'Um", had stated that it is prohibited (for males) to shave the beard. In his comment, Al-'Adhru`y says that the preponderant view is that it is generally prohibited to do so for many reasons. The same is also mentioned in the explanatory book of Ibn Qasim Al-`Abbady on this book."

Fourth: the view of Al-Hanabilah is that it is prohibited to shave it; some of them state that it is the standard view in their Madh-hab, and some state that it is prohibited to do so, without difference of

opinion as stated by the author of "Al-'Insaf". This is observed in their books, like "Sharh Al-Muntaha", "Sharh Manzhumat Al-'Adab", etc.

Yet, it is prohibited (for males) to shave the beard as it is legislated by Allah. Doing otherwise implies madness, corruption, misguidance, or ignorance of the Sunnah (whatever is reported from the Prophet). See the book of "Al-'Ibda` fi Madarr 'Al-'Ibtida`" by Shaykh `Aly Mahfuzh (may Allah be merciful with him).

After all, views on this issue are beyond enumeration. I hope my argument is convincing for anyone who really seeks the truth. May Allah help us! There is neither might nor power except with Allah! I ask Allah to guide us, and all Muslims to what is right, to follow, and prefer it. I seek refuge in Allah for me and Muslims against misguidance, Fitan (disbelief, sedition, and tribulations), and obedience to our bad souls and Satan. Allah is the Only One Able to do so. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Dated 21 Ramadan, 1411 A.H.

`Abdul `Aziz ibn `Abdullah ibn Baz

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

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Chapter on righteousness, upholding the kinship ties and morals

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127- How to separate children in their beds

Q: A brother from Marrakesh in Morocco is asking: We hope that Your Eminence would clarify for us how to separate in beds according to the Hadith of the Messenger (peace be upon him)? Is this meant to separate between boys and girls, or does it include separating between members of the same gender as well? Does it also mean to separate between them in beds only or should they have separate rooms? Please clarify the truth about that since this is a crucial issue for all Muslims.

A: This Hadith is general to both boys and girls, and the cited separation is achieved by providing each boy and girl a separate bed, even if they all exist in one room. This is because their being together in one bed can be a means to falling into obscenity. May Allah grant everyone success in doing that which is good!

128- Maintaining the ties of kinship is a cause of having a long blessed life

Q: How to reconcile between Hadiths narrated on the elongation of age in cases of maintaining ties of friendship, observing Laylat-ul-Qadr (the Night of Decree) and the like, and the Hadith which clarifies that when one passes forty days in the mother's womb, one's age and happiness or distress are determined? Answer us, may Allah reward you! A: A: There is no contrariety or divergence between Hadiths for Allah predestined everything; ages, sustenance, deeds, happiness and distress and determined the causes of all of this. In other words, Allah may foreordain that somebody will be dutiful to their parents and keep ties of kinship and therefore his or her age will be blessed and lengthened, and that another one will be undutiful to their parents and cut off the ties of kinship and consequently his or her age will be decreased. There may be people of long or short ages due to other causes. Allah (Exalted be He) predestined things in view of their causes. Thus, there is no contradiction as dutifulness to parents and maintaining ties of kinship bring about a blessed long age and disrespect of parents and cutting off the ties of kinship induce

shortness of age and removal of its blessing. Moreover, there is no contradiction between this and that the age is determined and identified as there is neither increase nor decrease in what Allah predestined but things are foreordained in consideration of their causes. For instance, a person's age will be elongated from such to such due to such and such, a person's age will be decreased due to such and such, a man is killed at age of such and such, etc. Allah predestined matters in view of their causes (may He be Exalted and Glorified).

129- Ruling on a Woman traveling by herself, even if the Journey will take less than a day and a night

Q: I want to ask about the Hadith which reads: ("It is not lawful for a woman who believes in Allah and the Last Day to travel for one day and one night, unless she has a Mahram (unmarriageable male relative) with her.") **If she will reach her destination through a safe road within less than two days, is this permissible for her or not? A:** There are various Hadiths in this regard: Some determining the period to be two days; some stating that it is one day and one night; some stating that it is one day; some stating that it is one night; some stating that it is three days; and some putting it in general. This is in accordance with

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the various questions. He (peace be upon him) replied them with what befits their questions. It is authentically related in a comprehensive Hadith related by the Two Shaykhs (i.e., Al-Bukhari and Muslim) in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) from the Hadith of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ("No man should be alone with a woman unless there is a Mahram (unmarriageable male relative) with her, and no woman should travel except with a Mahram." A man got up and said, "O Messenger of Allah! My wife has set out for Hajj, whereas I am enrolled in such-and-such expedition." He said, "Go and perform Hajj with your wife.") The comprehensive Hadith reads: (A woman should not travel except with a Dhu-Mahram (her husband or a man with whom she cannot marry at all according to the Islamic Jurisprudence)) i.e., travel taking one day, one night, two or three days, or more or less. This is because every part of a woman is `Awrah (private parts of the body that must be covered in public) and arouses temptation. If there is no accompanying Mahram (spouse or unmarriageable relative) to protect and observe her, she will be liable to great evil. Since prohibition refers to traveling, then it is what is considered as traveling that is to be prohibited. It may take one, two, three or more days. The means of transport makes no difference, whether it is a plane, a train, a car, or a camel because this was told by Allah (may He be Praised) Who knows what is in the heavens and the Earth and what will happen at the end of time.

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The Messenger (peace be upon him) only tells us about what Allah legislated because Allah (may He be Praised) says: (Nor does he speak of (his own) desire.) (It is only a Revelation revealed.) The Prophet knows the Shar` of Allah and tells us about what it states in the present and in the future. Allah (may He be Praised) knows what will happen at the end of time and what would exist during the fourteenth and fifteenth centuries regarding planes, cars, trains, fast steamers, etc. Allah's Ruling applies to all times. He displayed it to His Servants without stating "unless it is at the end of time, when there are fast vessels, then there is no harm." Rather, He stated one ruling to be applied to all times.

130- Refuting the Doubtful Matter that `Aishah (may Allah be pleased with her) performed Hajj by herself

Q: They say that `Aishah (may Allah be pleased with her) did Hajj with `Uthman without a Mahram (spouse or unmarriageable relative) and that a woman will set out from Al-Hirah to Sanaa fearing only Allah and the wolf for her sheep

A: This requires evidence. It is not permissible to say that she did Hajj without a Mahram with no evidence. She must have had a Mahram. She had her brother's sons, she had her brother `Abdul-Rahman, she had the sons of her sister Asma'. The one who says that she did Hajj without a Mahram is lying unless he can offer proof. Moreover, even if we assume that she did Hajj without a Mahram, then she was not infallible; none of the Companions were infallible. Evidence is that which was said by Allah and His Messenger; the view of so-and-so is not evidence. Whatever goes against the Sunnah cannot be regarded as evidence. Evidence is to be found in the Sahih Sunnah. This is what is well known among the scholars, and it is that on which there is consensus. Al-Shafi`y (may Allah be merciful with him) said: The people are unanimously agreed that once the Sunnah of the Messenger of Allah (peace be upon him) has become clear to a person, he has no right to overlook it and follow the view of any person. Malik (may Allah be merciful with him) said: The view of any of us may be accepted or rejected, except the occupant of this grave (meaning the Prophet (peace be upon him)).

What is meant is that what is required of the people of Islam and the believers is to accept the Sunnah, and it should not be ignored because of the views of this or that person. Moreover, `Aishah (may Allah be pleased with her) should not be thought of as going against the Sunnah, when she was a well known Faqih (Muslim jurist) and the most knowledgeable of the world's women, and she is the one who heard Hadiths from the Messenger of Allah (peace be upon him).

131- Ruling on privacy with women who are lawful for one to get married to

Q: A brother from Ra's Al-Khaymah says in his question: There is a noble Hadith reported from the Messenger (peace be upon him) stating: (No man stays with a woman in seclusion except Satan will be their third one,) **or as said by the Prophet (peace be upon him). Does this mean that it is permissible for a man to be alone with two or more women who are not Mahrams for him? Please, guide us. May Allah reward you with the best! A:** This Hadith proves prohibiting a man sitting alone with a woman who is marriageable to him because Satan will be their third one. It means that privacy is to be removed if they are three or more. This meaning has been proved by other Hadiths stating that if you fear that there will be temptation when sitting with more than a woman, then prohibition is obligatory building on the other proofs showing the obligation of protecting honors and avoiding the means resulting in temptation. May Allah grant us all success!

122- The virtue of being kind to daughters

Q: The Messenger of Allah (peace be upon him) said: ("Anyone who has three daughters and practices patience with them, gives them to drink and clothes them, they will be a shield for him from the Fire.") **Will they be protection against the Fire for their father only or will their mother have a share in that too? I have three daughters, praise be to Allah.**

A: The Hadith is reported by Imam Ahmad and Ibn Majah with a Sahih (authentic) Sanad (chain of narrators) on the authority of `Uqbah ibn `Amir that he said: "I heard the Messenger of Allah (peace be upon him) saying: ('Anyone who has three daughters and practices patience with them, feeds them, gives them to drink and clothes them from his riches, they will be a shield for him from the Fire on the Day of Resurrection.") This indicates the virtue of being kind to daughters and taking care of them, hoping for the Reward of Allah; for this is of the means for being admitted to Jannah (Paradise) and saved from Fire.

Hopefully, anyone who supports other than the daughters such as the sisters, paternal or maternal aunts and treats them kindly, feeds them,

gives them to drink and clothes them will get the same reward which the Prophet (peace be upon him) mentioned regarding whoever supports three daughters. Allah's Favor is immense and His Mercy is encompassing. Similarly, anyone who supports one, two or more daughters or kinswomen and treats them well will hopefully get great reward. This is indicated by the purport of the Ayah (Qur'anic verse) and Hadith reported concerning having kindness toward the poor and needy relatives and others. If this virtue is granted for being kind toward daughters, then being kind to the parents, grandfathers and grandmothers is greater in reward, based upon the great right of the parents and the obligation of showing kindness and dutifulness toward them. It does not make a big difference whether the one who shows this kindness is a father, mother, etc., since the ruling revolves around the deed. May Allah grant us success!

133- Dutifulness to parents during their lifetime and after their death

Q: Kindly point out to me how one could be dutiful to their parents during their lifetime and after their death?

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A: Being dutiful to parents is one of the most important obligations which Allah commands in His Ever-Glorious Qur'an in many Ayahs (Qur'anic verses), including, His Saying: ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ Allah (Glorified and Exalted be He) also says: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ Allah (Glorified be He) says inSurah (Qur'anic chapter) Luqman: ﴾give thanks to Me and to your parents. Unto Me is the final destination.﴿ Being dutiful to one's parents during their lifetime and after their death is one of the most important obligations.

Dutifulness to parents includes being kind to them and supporting them if they are in need, obeying them regarding the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and

Muslims of sound intellect), submitting to them, lowering one's voice in their presence and defending them against whatever harms them.

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In summary, every person should be keen to bring about welfare to their parents and ward off evil from them during their lifetime and after their death as well, since they have been kind to them during their childhood and spared no effort in bringing them up well. Accordingly, every person should repay the goodness and kindness of their parents. The right of the mother is greater as the Prophet (peace be upon him) said when asked: ﴿O Messenger of Allah, who is most worthy of my kind care among all people? The Prophet said: Your mother. Again, he asked: Then, who is next? The Prophet said: Your mother. He then asked: Then, who is next? The Prophet said: Your mother. He again asked: Then who? Thereupon, the Prophet (peace be upon him) said: Your father.﴾ In other narration: ﴿A man asked the Messenger of Allah (peace be upon him): Who is most deserving of my kindness? (To whom should I show kindness?) He (peace be upon him) replied: Your mother. The man again said: Then who (is the next one)? He (the Prophet) said: Your mother. He said: Then who (is the next one)? He (the Prophet) said: Your mother. He (again) said: Then who? Thereupon he (peace be upon him) said: Your father, then your closest relative.﴾

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He (peace be upon him) pointed out three times that the mother is more worthy of kindness and honor and in the fourth time he mentioned the father. Accordingly, each person should pay more attention to the mother, then to the father. Being dutiful to both of them is an obligation though the mother's right is greater.

The Messenger (peace be upon him) was asked about the right of the parents after their death; a man asked him: ﴿O Messenger of Allah is there any good act that I can do to my parents after their death? He (peace be upon him) said: Yes; praying for them, asking forgiveness for them, carrying out their wills after their death, honoring their friends, and upholding the ties of kinship which you would not have were it not for them.﴾

These are five matters which anyone should do for their parents after their death: 'Praying for them' means supplicating to Allah for them, including the Funeral Prayer and asking Allah to have mercy upon them which is the greatest act of dutifulness toward them during their lifetime and after their death. Asking for forgiveness for them means asking Allah to forgive their sins which is another act of dutifulness. It is an act of dutifulness that the son or daughter carry out the will of their dead parents

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provided that it is in accordance with Shari`ah (Islamic law).

The fourth matter is to honor the parents' friends; if your father or mother has friends and relatives, you should be kind to them, in appreciation of their friendship with your parents; you could give them charity if they are in need of it beside all other kinds of goodness you could offer them. All this is considered acts of dutifulness after their death.

The fifth matter is to uphold the ties of kinship which you would not have were it not for them and you can do this by being kind to your paternal and maternal uncles and aunts. Dutifulness to parents should extend to contain your paternal and maternal uncles, aunts and cousins.

134- Undutiful children should pray to Allah to forgive their dead parents

Q: How authentic is the Hadith narrated on the authority of Anas ibn Malik (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) said: "If anyone is persistent in supplicating to Allah for his parents and ask Allah's Forgiveness for them after their death, although they might have been undutiful to them while alive, they will be recorded in the Knowledge of Allah as dutiful."

A: I do not know how authentic this Hadith is. However, the meaning it conveys is true. Praying to Allah to forgive one's parents or giving Sadaqah (voluntary charity) on their behalf is a part of being dutiful to them after their death. It may be that Allah forgives the sin of being undutiful to them while they were still alive, after repenting sincerely to Allah and regretting what one did. They should perform a lot of Istighfar (seeking forgiveness from Allah) and Du`a' (supplication), asking Allah to have mercy upon their parents, in addition to giving Sadaqah on their behalf. All this is prescribed by Allah (Exalted be He) as the right of the parents over their children. It is authentically reported that

the Prophet (peace be upon him) (was asked: O Allah's Messenger! Is there any kindness left that I can do to my parents after their death? He replied: Yes, pray for them, ask (Allah's) forgiveness for them, carry out their final instructions after their death, honour their friends and uphold the ties of kinship which you would not have were it not for them.") Praying for them includes making Du`a' for them and offering Funeral Prayer. Asking for forgiveness for them means seeking Allah's Forgiveness for them. Carrying out their final instructions means fulfilling the will which they made before passing away, on the condition that it does not contradict Shari`ah (Islamic Law). Honoring their friends means keeping good relations with the friends of one's parents and treating them kindly. One should extend a helping hand to friends of their parents who are poor. If they are well-off, one should at least be in close contact with them if they are really good friends. Maintaining the ties of kinship is also another way of continuing to show respect to one's parents after their death. This includes being kind towards one's paternal and maternal uncles and all other relatives of the parents. All these are ways of showing dutifulness to parents.

135- What is the degree of authenticity of the Hadith which reads: "Women are the counterparts of men?"

Q: "Women are the counterparts of men." Is this Hadith Sahih (authentic)? What does the word counterpart mean?

A: Yes, this Hadith is Sahih. The meaning - and Allah knows better - is that women are equal to men save for the exceptions provided for by the Law-Giver (Allah), such as inheritance, testimony and others that are supported by proofs.

136- Explanation of Hadith "except a design in a cloth"

Q: In your books tackling making pictures I find the phrase 'except a design in a cloth'. Would you please explain this phrase?

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A: Scholars (may Allah be merciful with them) stated that the "design" is of two kinds:

Firstly, it is the image found on the carpet or something similar such as the cushions which are treated in a disrespectful fashion. In this case only, it is permissible to possess them because the Prophet (peace be upon him) allowed us to use such things. As for making pictures, it is not permissible.

Secondly, they are the patterns found in the cloth without pictures. The patterns on clothes are permissible as they do not come under the ruling of the images. The images of the animate beings such as humans or other beings are prohibited. It was authentically reported the Prophet (peace be upon him) ("entered into `Aishah's room and found a cloth having an image. He got upset and tore it saying the makers of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Breathe life into what you have created." `Aishah said, I took it and turned it into two pillows on which the Prophet (peace be upon him) used to recline at home.) Al-Nasa'y related with Sahih (authentic) chain of narrators on the authority of Abu Hurayrah (may Allah be pleased with him) (The Prophet (peace be upon him) was scheduled to meet Jibril (Gabriel, peace be upon him). The time became due but Jibril did not come. The Prophet (peace be upon him) went out to wait for him. Jibril told him that there were in your house

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statues, a curtain with images on it, and a dog. Tell someone to cut off the head of the statue, so it will look like a tree; tell someone to tear up the curtain and make it into floor-cushions that will be stepped on; and tell someone to put the dog outside. The Prophet (peace be upon him) did that and Jibril entered the house. Abu Hurayrah added, the dog was under the couch and was admitted to the house in the company of Al-Hasan or Al-Husayn) .

137- The preponderant opinion regarding trees overhanging onto neighbor's property

Q: What is the preponderant opinion regarding the limbs and trunks that extend from the property of some person to that of another causing harm? What is the degree of authenticity of the Hadith mentioned by Shaykh-ul-Islam Ibn Taymiyah (may Allah be merciful to him) regarding uprooting the palm-tree of the person who refused to accept compensation for his tree when it harmed the orchard of his fellow man?

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A: I have studied the mentioned issue and found that the author of "Al-Insaf" mentioned two aspects in this regard. Other scholars declared two views in it:

1- Adopted by Malik, in this opinion the owner is not to be compelled to remove it

2- They are to be compelled, but if they refuse, they should guarantee against the harm resulting from it. It has appeared to me that the second viewpoint is preponderant for several reasons:

First: According to the Shar`y (Islamically lawful) evidences, this is a requirement, like the Prophet's (peace be upon him) saying: (There should be neither harming nor reciprocating harm) in addition to other Hadiths mentioned to the same effect.

Second: His saying (peace be upon him): ("Anyone who believes in Allah and the Last Day should not hurt (trouble) their neighbor.") There is no doubt that the trunks and limbs that harm one's neighbor are included in this prohibited harm. Thus a person should be prevented from doing so.

Third: Not obliging leads to the persistence of dispute and hostility. It may also lead to what is further than that, i.e., feud or worse.

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Accordingly, this issue must be decisively determined. Many proofs from Shari`ah (Islamic law) have verified the obligation of blocking the means that lead to dispute and enmity or what is worse.

As for the Hadith regarding the owner of the palm-tree, it was related by Abu-Dawud from the Hadith of Muhammad ibn `Aly ibn Al-Husayn on the authority of Samurah ibn Jundub. Yet, its Isnad (chain or narrators) is questionable, since it was not known that Muhammad ibn `Aly heard from Samurah. Rather, it is apparent that the former did not hear from the latter as informed by Al-Hafizh Al-Mundhiry in Mukhtasar Al-Sunan. But, Al-Hafizh ibn Rajab mentioned in "Sharh Al-Arba`in Al-Nawawiyyah" on his comment on the Hadith no. thirty two some proofs corroborating this Hadith. All of them along with the Hadith that we have mentioned is in substantiation of the first opinion indicating that the opinion we have stated is the preponderant one, i.e., obliging the owner to remove the limbs or branches causing harm. If the harm will not be removed except by uprooting the whole tree, it should be compulsorily uprooted to end the causes of harm and dispute, and preserve the rights of neighborhood.

138- Merits of visiting neighbors

Q: My neighbors include non-Muslims and Muslims of whom I disapprove of due to particular things. What is the ruling on exchanging visits with them?

A: A: Visiting neighbors is good and recommended if for the purpose of is giving instructions or advice, and cooperating in righteousness and Taqwa (fearing Allah as He should be feared). Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ The Prophet (peace be upon him) said: "Allah (Glorified and Exalted be He) says: ﴾My Love is due to those who love each other for My Sake, those who visit each other for My sake, those who sit with each other for My sake, and those who give to each other generously for My sake.﴿ (Related by Imam Malik [may Allah confer mercy upon him) with a Sahih [authentic] Sanad [chain of narrators]). Also, the Prophet (peace be upon him) said: ﴾There are seven (people) whom Allah will shade with His Shadow on the Day when there will be no shade other than His Shade: A just ruler, a young person who grew up worshipping Allah, the Exalted, a man whose heart is attached to the mosques, two men who meet and depart from each other for the Sake of Allah, a man who is seduced by a powerful and beautiful woman but he says, 'I fear Allah', a man who gives in charity and conceals it,

so that his left hand does not know what his right has given, and a man who remembers Allah when he is alone and his eyes shed tears."﴿ Also, the Prophet (peace be upon him) said: ﴾"Whoever believes in Allah and the Last Day should treat his neighbor with kindness."﴿ This virtue is extended to men and women. The Prophet (peace be upon him) says: ﴾"O Muslim women! None of you should disdain the gift of her neighbor even if it were a hoof of a sheep."﴿ (Agreed upon by Al-Bukhari and Muslim)

There is no doubt that giving advice and direction to the good is better and more useful than giving a hoof of a sheep as a gift even it is one of the most generous acts one can present to neighbors, men or women. If visiting results in no religious benefits, wrong doing persists and evil is no longer removed, it is religiously better to avoid it due to the lack of benefit from it. May Allah grant us success!

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Kitab Al-Fitan

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139- Referring to some Hadiths on Fitan and warning against them

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother the questioner, may Allah guide him to what pleases Him and increase his knowledge and faith! Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your message, dated Muharam 24, 1411 A.H., and I have read all that you have mentioned. It is my pleasure to inform you that scholars state that Hadiths mentioning trials and warning against them refer to trials where one cannot determine the party telling the truth and the dishonest party. In such trials, it is ordained for the believer to beware of them. These are the trials that are meant by the saying of the Prophet (peace be upon him): ﴿He who sits with them will be better than he who gets up and he who walks with them is better than he who runs...﴾

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As for the trials where the right and the wrongful party are distinguished, they are not included in the mentioned Hadiths. The proofs from the Qur'an and Sunnah support the obligation of aiding those who have been wronged against the unjust. An example of these trials is what happened between `Aly and Mu'awiyah (may Allah be pleased with them both). Ahl-ul-Sunnah (those adhering to the

Sunnah) believe that `Aly was right. He is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) who will have a double reward. As for Mu'awiyah, and his followers, they are wrongful and rebels but they are Mujtahidun (scholars qualified to exercise juristic effort to infer expert legal rulings) who will have one reward, may Allah be pleased with them all!

As for seeking help from some disbelievers to fight against other disbelievers when necessary, the right opinion is that there is nothing wrong with doing so if the ruler chooses to seek help from some individuals of them or from a disbelieving country to fight against the aggressive country to ward off aggression according to all proofs. When there is neither a need nor a necessity, it is not permissible to seek their help according to the Hadith of `Aishah (may Allah be pleased with her) with regard to the one who wanted to go with them to Badr while he was Mushrik (one who associates others with Allah in His Divinity or worship) so the Prophet (peace be upon him) said, (Go back, I will not seek help from a Mushrik.) If there is a need or a necessity, it is permissible to seek their help as long as this benefits the Muslims and does not harm them. Doing so corresponds with the Shar`y (Islamic legal) proofs, because the Prophet (peace be upon him)

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sought the help of Al-Mut`im ibn `Ady upon returning from Al-Ta'if. The Prophet entered Makkah under his protection. Also, he (peace be upon him) sought the help of Abdullah ibn Urayqit Al-Dayly to guide him on the way to Madinah. Both these two men were Mushriks. Moreover, the Prophet allowed the Muslim immigrants to migrate to the Christian Abyssinia (Ethiopia) for the public interest of Muslims and keeping them away from the harm they may suffer at the hands of their tribe in Makkah. He (peace be upon him) borrowed arms from Safwan ibn Umayyah who was a disbeliever, during the battle of Hunayn. Yet, the Prophet allowed the Jews to settle in Khaybar and entrusted them with the works of agriculture and palm farms, because Muslims were in need of such trees and the Companions were engaged in defending the Way of Allah. When Muslims were in no need of the disbelievers, `Umar (may Allah be pleased with him) ended this state. There are many proofs supporting this.

It is obligatory upon Muslim scholars to reconcile the texts, not to make them seem contradictory.

The Ba`th nation is more dangerous on the Muslims than the Christian nation, because it is apparent that atheists are more indulged in Kufr than the people of the Scripture. What has been committed by the Ba`thist ruler of Iraq against Kuwait exposes his extreme malice and plot against Islam and Muslims. It should be noted that some people assume that seeking the help of disbelievers is considered supporting them. But this is not the case, because seeking their help differs from taking them as allies. When the Prophet (peace be upon him)

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sought the help of Al-Mut`im ibn `Ady, Abdullah ibn Urayqit, or the Jews of Khaybar, he was neither allying with the disbelievers nor taking them as intimates. Rather he (peace be upon him) did so, because the Muslims were in need of them to use them in such matters that would benefit Muslims and keep harm away from them. The same applies to sending the immigrants from Makkah to Abyssinia. This is not out of allying with the Christians. Rather, the Prophet did so out of seeking the benefit of Muslims to relieve them from the evil committed against them. A Muslim should differentiate between what Allah made different and should employ the proofs appropriately. Allah (may He be Praised) is the One Who gives success and the Giver of guidance. There is no God but He. May He grant us and you understanding of religion, adherence to it and calling people to it! We implore Him to safeguard us and you from the misleading trial for He is the All-Hearing and Ever-Near to us! As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of Departments of Scholarly Research, Ifta', Da`wah and Guidance

The twenty fifth volume has finished and In Sha'-Allah (if Allah wills) it will be followed by the twenty sixth volume which includes the second part of the Book on Hadith.